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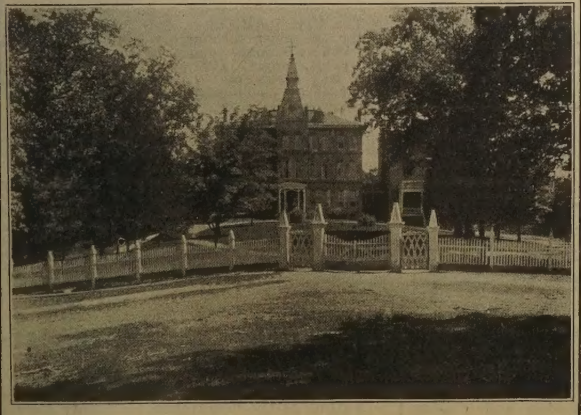

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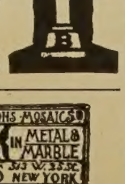

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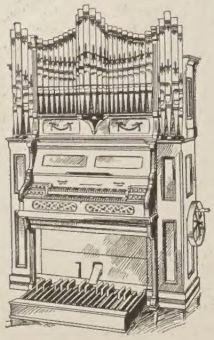

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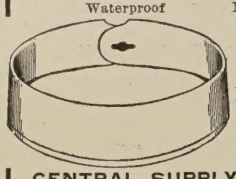

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The Church at Work.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Death of the Rev. John H. Ely—Other Notes.

THE REV. JOHN H. ELY, rector of Grace Church, College Hill, passed away at midnight of Wednesday, July 18th. Had he lived until July 21st he would have been 60 years of age. He was greatly loved by everyone who knew him. He is survived by a widow and three children—two daughters and one son. During the Civil War he was a first sergeant of the 137th O. V. I., master's mate in the Mississippi squadron, serving on the gunboat *Chillicothe*. He was afterwards connected with the Freedman's Bureau, and served two years in the United States Treasurer's office at Washington. Mr. Ely's whole ministerial life was spent in what was originally the diocese of Ohio, and then in that portion that was set apart as the diocese of Southern Ohio. He was ordained deacon in 1871 and priest in 1872. His first charge was as rector of St. Mary's Church, Hillsboro, from 1871 to 1875; general missionary of Southern Ohio from 1875 to 1877; rector of St. Philip's, Cincinnati, 1877 to 1879; rector of Grace Church, College, 1878 to the time of his death; in charge of Holy Trinity, Hartwell, 1879 to 1891. He was editor of the *Church Chronicle*, the diocesan paper, from 1895 to 1903; delegate to the General Convention three times; secretary of the diocese since 1894. At the time of his death he was president of the Cincinnati Convocation, registrar and historiographer of the diocese, trustee of the diocesan hospital, and trustee of Kenyon College.

The funeral of Mr. Ely took place from Grace Church, College Hill, at 10 A. M., on Saturday, July 21st. The services were conducted by the Rev. Peter Tinsley, D.D., Dean Matthews, Archdeacon Edwards, and the Rev. C. K. Benedict. The burial took place at Chillicothe, Ohio, Mr. Ely's birthplace, the committal being read by the Rev. R. G. Noland.

BISHOP VINCENT is spending his vacation at Digby, Nova Scotia, where he expects to remain until the middle of September.

THERE has been collected in the diocese of Southern Ohio, and forwarded to Bishop Nichols, the sum of $1,474.74 for the benefit of the parishes that suffered by the San Francisco earthquake.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Closing of King Hall — Children's Country Home.

IT WILL be a case of regret to many interested in the work of the Church for the colored race, that the trustees of King Hall have found it necessary to close it. This is in consequence of the action of the Board of Missions in withdrawing their support, because of their decision to concentrate their efforts on one theological school for colored students—the Bishop Payne Divinity School of Virginia. King Hall was incorporated in 1891, to train colored candidates for holy orders, and has done most excellent work. Of the students of the past year, all but two have completed the course of study; and have been, or will soon be ordained. The others will pursue their studies elsewhere. The diocese of Washington will happily not lose the services of the warden, the Rev. W. V. Tunnell, whose devoted and patient work in preparing men of all kinds of previous training, each needing personal guidance, has been beyond praise. He has been elected a professor in Howard University, with which King Hall has been affiliated; and he will also continue to help the Bishop in the work for the colored people of the diocese. He has, for some time had charge of one of the missions, and at the last convention made an interesting report and an eloquent appeal in behalf of his people.

THE CHILDREN'S Country Home has entered upon its summer work, under the charge of the Sisters of St. Margaret, and is especially caring for children convalescent after illness, and needing fresh air, and also receiving mothers with their ailing babies. The grounds have been much improved, and the Sisters' rooms made more attractive by gifts of furniture, etc. The Home is in St. Alban's parish, where the Sisters attend the early Sunday service, and bring such children as are able to come, to the open-air Cathedral service. The Rev. Mr. Bratenahl also has a weekly celebration at the chapel in the Home.

CANADA.

News of the Dioceses.

Diocese of Huron.

BISHOP WILLIAMS laid the corner-stone of the new church of St. Luke in one of the London suburbs (Broughdale), July 2nd. There was a large attendance of clergy on the occasion.

Diocese of Saskatchewan.

THE Ven. Archdeacon Lloyd of Saskatchewan, was in Winnipeg on July 16th, arranging with the railway authorities for sites for churches and sections along the lines. Seventeen new men have gone to work during the present year, and twenty or thirty more will be required before the year is over, if the work of the Church is to be covered and new settlers provided with religious ordinances. The Archdeacon says that the material condition of the people is entirely satisfactory. He says too that the colleges are not turning out sufficient men to supply the new missions, and of these missions there is no end. The prospects for the English settlers are entirely satisfactory. They are increasing in number with a rapidity of which very few even of Western people are aware, and the endeavor is to provide churches to meet the need.

"We have," said the Archdeacon, "in the diocese of Saskatchewan, an area of 250,000 miles, the largest in the Dominion of Canada, and one of the largest in the world. Three years ago the diocese was wholly an Indian one, and, as an illustration of the wonderful progress made since 1903, I may say that one-half the work of this great area is now white work."

The immense amount of advertising the colony at Lloydminster got in England has resulted in its becoming the jumping-off place for a very large number of British people, and if the Church is to minister to them as she ought, the clergy within a few years should be as numerous as the clergy of the diocese of Rupert's Land. At present the clergy are drawn from St. John's College, Winnipeg, Wycliffe, Toronto, the Montreal diocesan College, and from England.

Diocese of Toronto.

ST LUKE'S CHURCH, Toronto, vacant by the resignation of the rector, Archdeacon Langtry, from ill health, will be in charge of the Rev. C. A. Brodie-Brockwell, Alexandra Professor of Divinity in King's College, Windsor, until the beginning of September. Archdeacon ad Mrs. Langtry celebrated their golden wedding, July 3d, receiving an immense number of congratulatory messages. The Woman's Auxiliary of the parish presented an address and handsome tray. The occasion was also the fiftieth anniversary of the Archdeacon's ordination to the priesthood.

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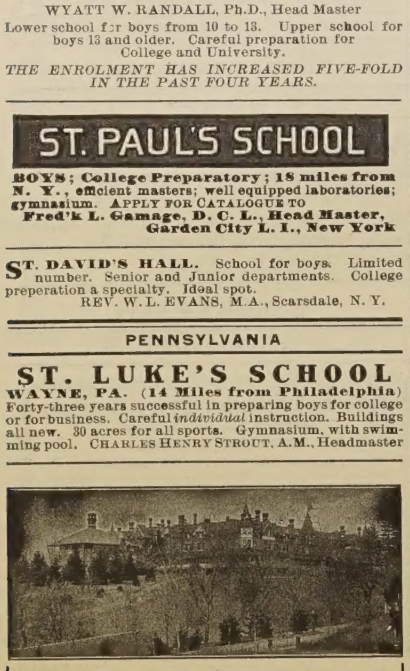

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The Living Church

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IT IS CHARACTER that will be judged, and every man with his free will is responsible for the character he develops in himself and others.—*Rev. E. H. Ward.*

HE KNOWETH OUR FRAME.

THERE is inexhaustible comfort in the ever recurring evidence that when taking our nature upon Him the Son of God took that nature in all its complex completeness. Infinite had been the condescension had He assumed only the higher attributes, man's royal birthright, as it were, of mind, and spirit. But the most cursory study of His Life, His words, and His work brings ever into clearer view the completeness in which He had taken upon Himself not only this higher, spiritual nature of man, but when dwelling among us was indeed made "Flesh," in the fullest sense of that comprehensive term, and humbled Himself to every need and condition to which flesh is heir.

Thus it is, in the instance narrated in the Gospel for the day, even before noted apparently, by the disciples about Him, He it is whom we see quickly alive to the need of the eager throng so long hanging upon His words as to forget the physical requirements of nature. He it is who calls attention to their flagging strength, their inevitable exhaustion on the homeward journey, unsustained, "divers of them having come from far." How rich in comprehensive sympathy the declaration, "I have compassion on the multitude." Was it not enough that He had fed them with the Bread of Heaven? No; He knoweth man's frame and its needs, and that knowledge it is which is the source of His compassion.

Measureless the comfort in the assurance thus given, that even in closest conjunction with His care for the soul, in the very midst of His ministry to its needs, comes this unsought, this loving recognition of the needs of the body, the frailty, and weakness of the flesh. Surely it is not strange that with childlike confidence and abiding trustfulness, every burden of mind, body, or soul, was brought to Him by troubled hearts, and none deemed too material, too common-place, to be laid at His feet.

How fully recognized the blessed truth by her who knew and loved Him best. Ere ever His divine power had been made manifest to the world, with what unhesitating confidence does she seek His side to make known—not some soul-searching spiritual need—that, too, had its time and place—but the simple, yet for the time being imperative need, of a troubled household: "They have no wine." And with fullness beyond measure is the want supplied. Trivial, unimportant, as seemed the care thus brought to Him by whom the heavens and earth were made, yet well she knew His comprehension of its weight and import to those she served; and not misplaced her trust. Though but the passing need of the day, not less full and compassionate the response than when, later, falls upon His ear the pleading cry: "Sir, come down, ere my child die!"

Interesting and re-assuring it is, thoughtfully to recall the various needs of human hearts and lives thus met by the ever-loving, all-knowing, and omnipotent Hand: wine, when the requirement of the hour and occasion demanded; bread, for the hungry and fainting multitude; relief, through touch, or means, for physical suffering; and when probity and duty required—ability lacking, the due provision of money not beneath His answering care (St. Matt. xvii. 27).

Yes, measureless the sweetness, the strength, and comfort found in this certainty not only that of old "He knoweth," but in the fulness of time Himself wore "our frame," and therefore can but know its every requirement, its every condition; that hence are we whose nature thus He shares freely invited to be "care-ful for nothing," but in "everything" to let our requests be made known unto Him, and bidden to "come boldly to the throne of grace, there to find mercy and grace to help in time of need."

L. L. R.

SHALL WE COUNSEL SCHISM?

WE are impelled by reason of letters published under the head of Correspondence in this issue, to add a word to what we have previously written in reply to the questions asked by the Rev. Geo. Clarke Cox. Those questions, it will be remembered, had to do with the proper steps to be taken by a priest in intellectual disagreement with the Church, but not desirous of abandoning her communion. Our advice to him was to relinquish the ministry, requesting deposition, and to live in lay communion with the Church, until or unless his intellectual difficulties might be cleared away. This advice is now controverted by very distinguished Churchmen; thus showing the necessity on our part for further explanation. Indeed when one's opinion is controverted by so weighty an authority as, for instance, the Bishop of Springfield, he would be egregiously egotistic in his self-sufficiency if he did not welcome the opportunity to reconsider the whole matter. In giving such reconsideration to this present matter, we now state frankly the thoughts which seemed to us to justify our advice, leaving it to others to say whether or not they, in fact, do so.

One explanation we make at the outset, lest some other correspondent allege an error against us. None of us is strictly accurate in using the phrase "lay communion" as both we and our critics have done, to signify the position of a deposed priest. Such a priest does not, by virtue of his deposition, become a layman; he remains a priest, but divested of the right to exercise his priesthood. He may be readmitted to the priestly rank without re-ordination. In speaking of him as in lay communion, we mean living *as though he were a layman*. No doubt this manner of speaking was intended by all who have written on the subject, but it is well that the explanation should be made.

OUR FIRST CONSIDERATION is to remind our critics that schism is a grievous sin. To advise one, therefore, to separate from the communion of the Church and "join the Unitarians," is deliberately to advise him to commit mortal sin. Heresy and schism are entirely separable. Mr. Cox avowed himself as intellectually in the position which the Church terms heresy, but as not desirous of abandoning her communion. His heart is more loyal than his head. Shall we advise him to commit a sin —the sin of schism? Will that help his case? Do two wrongs make a right? We do not so understand it.

Of course one may affirm that Mr. Cox's intellectual position leads logically to Unitarianism. That would be true. He might also affirm that Mr. Cox's desire to remain in the communion of the Church, after he had lost the Church's faith, is itself illogical. That also would be true. But these truths only reflect upon the accuracy of Mr. Cox's logic, and good logic is not necessary to salvation, nor is poor logic punishable by excommunication. It is a part of the proof that the heretical position avowed by men of this sort is not evidence of greater scholarship but of less, that they should show themselves so blind to the primary requirements of logic. If the Church is true, believe the Church; if the Church speaks untruly on a cardinal postulate of faith, why desire to serve the Church? Yet it does them credit to desire, in spite of their heretical and illogical position, to find a *modus vivendi* apart from the commission of the sin of schism. Shall we tell them that to commit the sin of schism is better for them than to abstain from it?

Our critics may say that the Church ought not to permit a deposed priest to remain in lay communion with the Church. But that was not the question at issue. Mr. Cox did not ask what the Church ought to do in the event of the discovery of a priest in his position, but what the priest ought to do. The question differed altogether from the paramount issue in the Crapsey case. Dr. Crapsey defied the Church; Mr. Cox does not. He asks what he ought to do. His attitude is entirely praiseworthy. In considering the Crapsey case, the question was as to the proper attitude of the Church; this present question deals with the proper attitude of Mr. Cox. We have advised him not to commit a sin that he says he does not want to commit, but fears he ought to. Will our critics take upon themselves the responsibility of counselling him to commit the sin? THE LIVING CHURCH will not.

As a matter of cold fact, whether rightly or wrongly, the Church *does* permit a priest deposed for heretical teaching to remain in lay communion. No sentence of excommunication has been recommended in the case of Dr. Crapsey; the recommendation of the court was that he be suspended from the ministry, and a more severe sentence than that recommended cannot canonically be passed upon him by the ecclesiastical authority. This, too, was the sentence passed upon Howard MacQueary in a similar case. He subsequently abandoned the communion of the Church, not because he was forced to do so, but because he chose to commit the sin of schism rather than to submit himself humbly to the judgment of the Church.

Even if the Church was accustomed to pass sentence of excommunication upon priests in deposing them for heretical teaching—which at the present time and in this American branch, as we have seen, she is not—it would not follow that one should counsel such a priest to abandon her communion. Should se seek our advice, the best counsel, we take it, would be that he submit and seek reconciliation with the Church by repentance and confession; not to advise schism. This, however, is at present but an academic question.

But if the Church does not, in fact, pronounce excommunication as her verdict in such cases, must the deposed priest excommunicate himself? To do so, again, would be to commit mortal sin. One may not abandon the sacraments, no ecclesiastical censure compelling him, without guilt; much less may he without offense abandon the Church which holds the sacraments in trust for him. Who, again, will take upon himself the responsibility of counselling Mr. Cox to commit either of these sins? We do not.

It is quite true, as our critics suggest, that it would be unlawful for a priest to baptize or a Bishop to confirm an adult who was unable *ex animo* to profess "all the articles of the Christian faith." But there again, the proper advice to give one who is not yet ready to make this profession, is to continue in study until he be able to do so; not to join a schismatical body.

It is also true that serious theological questions arise as to the effect of the sacraments upon those who deny that divine character of our Lord upon which the sacraments are based. How can one who denies that Jesus Christ is God, receive a sacrament that purports to convey to him the very Body and Blood of One whom he believes to have died nineteen centuries before? We cannot say. What would be the effect on the soul of one who thus receives? Would it be helpful, negative, or harmful? We cannot say; but St. Paul's warning as to those who receive "not discerning the Lord's Body" is painfully suggestive. It would be wholly impossible for us, in Mr. Cox's intellectual position, to receive the Blessed Sacrament. We could not counsel him to do so, although, not being excommunicated, we could not question his right to do so, the responsibility being his. But whether so or not, would his position be better with the sin of schism added? We do not so understand it.

The worst that can truly be said of the counsel we have given, in our judgment, is that it would be illogical for Mr. Cox, holding his views, to remain in communion with the Church, not exercising priestly ministrations. But the bad logic here is the result of his heresy. Heresy is itself bad logic —deficient scholarship. It is therefore but arguing in a circle to maintain that the faulty logic should restrain him from taking the position. The whole question is, What shall such a faulty logician do? If his logic were cured, his heresy would equally be cured. Perfect scholarship must confirm the Catholic faith.

As a matter of fact, where the will and the heart remain loyal to the Church, and the mind alone is disloyal, the case is not hopeless. Heresy to-day is in large part a psychological problem. Why can A subscribe to the Catholic Faith where B, of equal intellectual capacity, can not? The problem is one of psychology primarily, and the answer has not yet been discovered. We feel certain, however, that for B to add the sin of schism to his intellectual negation does not make his position better. Moreover, in most such instances of honest intellectual doubt, a period of humble service among the laity, not departing from the communion of the Church, would gradually lead the studious and honest inquirer back to the Catholic Faith.

No doubt schism is the logical outcome of heresy; and so is theft of covetousness, and murder of hatred; but we do not counsel one who falls into either of these preliminary sins to carry it to its logical outcome.

IN OUR JUDGMENT, the necessity for pursuing this line of thought only shows how far the Protestant idea of the Church is still dominant, even among those who maintain the Catholic position, and intend to be guided solely by it. To counsel one to abandon the Church for another religious body, is to assume that another body is the rightful home of would-be Christian

men under some specific conditions; and this immediately divests the Church of her catholicity, and excuses the existence of the sects; makes them, indeed, a necessity for certain men.

For the Catholic conception of the Church, in our judgment, makes it impossible ever to say, under any circumstances, that a man ought to abandon the Church and affiliate himself with a sect.

Is he in intellectual doubt? Let him compare his learning with the faith of the Church. Is he still in doubt? Let him continue to study, realizing that his own mind is exceedingly finite and liable to error. Let him seek to reconcile what seems to him to be true, with what the Church guarantees to be true. But is it, finally, hopeless for him to assert the truth of the Church's faith? Even then we suggest to him no refuge beyond the walls of the Catholic Church. He is then still a citizen of the heavenly Jerusalem, but a citizen who is estopped by his own intellectual limitations from perceiving all that is thus implied. Even if one must rest under the censure of the Church, his place is that of a censured child in the family; he sins if he turns against her.

For it is schism to abandon the communion of the Catholic Church; and schism is sin.

"From all false doctrine, heresy, and schism; from hardness of heart, and contempt of Thy Word, and Commandment, "Good Lord, deliver us."

And shall we advise another to commit a sin from which we pray that we, ourselves, may be delivered?

THERE was a very true sentence in the Open Letter of the Rev. Geo. Clarke Cox to the Bishop of Southern Ohio, which we printed two weeks ago:

"If one who thinks as I do may remain in the Church, then it follows that there must come certain changes in the Prayer Book which shall be permissive in their character, looking to the elimination of those doctrines which at present are an offense to conscientious men."

Mr. Cox had avowed his sympathy with the theological position of Dr. Crapsey, his denial of the Virgin Birth, the Resurrection, and the deity of our Lord, and the whole body of "the miraculous." He had avowed himself "out of harmony with the whole theological system of the Episcopal Church." Yet he declared himself loyal to the Church and desirous of remaining in her ministry. With a clearness of logic which has not always characterized his fellow-partisans, he concluded with the paragraph we have quoted above.

And we frankly avow our agreement with him. The time which we have long prophesied has come, when at least the advance guard of the extreme Broads—a term we here use as descriptive of a group of men who apply it to themselves, without either admitting its applicability or including all who call themselves Broad Churchmen in the same category—perceives that "there must come certain changes in the Prayer Book," if they are to be permitted to retain their place within the Church. The issue is therefore frankly before the Church: Shall the Church recede from her position with respect to Jesus Christ and retain the ministry of Mr. Cox and those who agree with him, or shall she cling to the deity of Jesus Christ with all that is thus implied in the affirmation of His miraculous conception, His virgin birth, and His resurrection, and exclude from her ministry those who deny this teaching? "Choose ye this day whom ye will serve."

It is well that the air has thus been cleared of subsidiary issues.

AT THE OUTSET it is fair to remember that the Church has several times met the same issue before, and has always determined it alike. The answer of the council of Nicea, strengthened afterward at Constantinople, in the affirmation of the Nicene Creed, is her most noteworthy reply. If men were always logical, the question need never again have arisen within the Church. The Church therein declared explicitly what was her faith with respect to the unique personality of Jesus Christ. He is "God of God, Light of Light, Very God of Very God, begotten, not made; being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven; and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man." Every word that we have thus quoted must first be stricken out of the Church's formularies, as the beginning of the "certain changes in the Prayer Book," if those who agree with Mr. Cox may loyally retain their places in the Church's ministry.

And the American Church, again, met the same issue at the very outset of her national career. Unitarianism made a determined effort to obtain recognition in the Prayer Book. The loss to the Church of King's Chapel, in Boston, shows as truly as did the condemnation of Arius, that those who deny the deity of Jesus Christ can have no logical place within the communion of the Church of the ages.

Nor does it help the matter to ask only, as does Mr. Cox, that the proposed changes in the Prayer Book be "permissive in their character." We dare not worship a Man whom we are only "permitted" to call God; neither dare we withhold worship from a God whom we are "permitted" to call only man. From cover to cover, the Book of Common Prayer is a manual for the *worship* of Jesus Christ as God. Surely we cannot substitute for the terms of our worship, any formula which leaves in doubt the question of who is addressed. We must worship Jesus Christ, or definitely withhold from Him our worship. We cannot go back to the altar of "the Unknown God."

The Church must therefore choose definitely between Jesus Christ as God, and the religion avowed by the Rev. Mr. Cox. She must dethrone the one or ultimately part with the other. We are quite ready to admit that time should be given for these gentlemen to consider the matter, in the light of the Crapsey judgment, but the time for decision must come. Mr. Cox himself shows how impossible it is to evade this issue: "If one who thinks as I do may remain in the Church, *then it follows* that there must come certain changes in the Prayer Book." "A time of conflict is upon us."

For ourselves, we have no fear of this impending conflict. The Church is the repository of the Holy Spirit. It is of course conceivable that a single branch might deliberately prove apostate; but it is so improbable that the possibility need only act as a stimulus to Churchmen, earnestly to contend for the faith. Our confidence is in Him who is the divine Head of the Church.

IS any place in Christendom quite so irreligious as the average summer watering place or mountain resort? Sundays that have retained no vestige of their one-time religious character, begin a week's round of utter frivolity, and fashion's devotees show little regard for Christian observance.

No one objects to the summer vacation that is needed in our over-active American life. It is almost a necessity to relieve the tension of too great a nervous strain, the brain of its too heavy demands, and the body of the neglect that too frequently goes with our active commercial life. We have rapidly changed to an urban people in one generation, and the summer resort is the vent that keeps the noxious gases of our artificial civilization from poisoning our systems. There is a tonic in the air breathed under God's great forest trees, on the shore of the sea or the banks of an inland lake, or high up on some mountain summit, that gives restoring stimulus to wearied brains and over-strained nerves quite as truly as it gives red blood to an anaemic system. "The sea is His and He made it"; and He intended that the recuperative properties which He has given to ocean breeze and salt water, to crisp mountain air and cooling lake breezes, and to pure water bubbling from crystal springs, should be used by His children. "God made the country"; and the very completeness with which man builds his cities, makes him yearn to get away from all his triumphs of brick and mortar, and relax brain, nerve, and limb, in God's and Nature's outdoor sanitarium.

And it is well; but there was a time when such a vacation suggested those sublime thoughts: "The sea is His and He made it; and His hands prepared the dry land." And quickly following, as though only a matter of course, too obvious to require argument, came the effect from so exalted a cause: "O come let us worship and fall down: and kneel before the Lord our Maker."

"Worship!" "Fall down!" "Kneel!" How foreign are these thoughts to twentieth-century summer uses of the sea and the dry land! Wherein does the Lord's Day differ from other days? A more elaborate dinner menu, a fuller house and merrier table, as "the men" from the city have joined the professional vacationists of the family, a week-end party brought out especially for the purpose of spending the Lord's Day as it should not be spent—these, with possibly the cessation of bridge and the suspension of fancy work in illogical deference to the customs that once were principles, alone distinguish the day that is sacred to God, the Resurrection, and the human soul, from all other days. Even the Saturday-night hop no longer ends at midnight, that it may not infringe upon the early hours

of the Lord's Day. And yet these are, not infrequently, the "pillars of the church" in fashionable city parishes.

We do not forget that an over-strenuous life leads perhaps to an over-strenuous vacation; neither do we fail to do justice to the plea that the old-time sabbatarian Sunday was itself an anomaly. We do not criticise Sunday golf or croquet, ball or rowing or fishing, however we may wish that Christian people might themselves prefer more sanctified Sunday amusements—if only these be, in time and in degree, secondary features of a day in which worship has had the primary place. Desecration of the Lord's Day is far more a matter of leaving undone that which we ought to have done, than of doing that which we ought not to have done.

The worship of God is almost driven away from at least the summer-hotel section of resorters. There is, however, one defense to be made for them when they spend the day away from public worship. Regular cottagers, having their own horses and carriages, are independent as these are not. It is a fact that in the ordinary, semi-isolated summer resort, it is almost impossible to get to church, if beyond walking distance, except at an expense for livery that is beyond the purses of most people. There are always some who would gladly go to church if they could, even in the midst of the secularized pleasures of Sunday. The Brotherhood chapter, or other organization of a church to which summer hotels are reasonably contiguous, has an opportunity here to fulfil its obligations and do real good. Why should not an omnibus be chartered, to make a stated trip among these resorts and carry passengers to church, for a reasonable sum, sufficient to pay the expense and leave profit enough on a bright Sunday to pay for the empty seats on a rainy one? We believe that the opportunity would be greatly appreciated by very many vacationists, who now submit to the Sunday secularization as a matter of necessity rather than of choice. Is not this worth attempting, at least among the more thickly strewn resorts of sea coast, mountain, and inland-lake localities?

One thing is beyond question. It is essential that Christian people should stem the tide of secularization that has swept over the summer resort Sunday. We cannot acquiesce in it, even when we are powerless to change it.

IN that refined, delicate, and subtle book, *Out of Due Time*, by Mr. Wilfred Ward, there is a notable tribute to the Anglican service, in the Abbey, in these words:

"We stayed as we walked down the nave, arrested by the exquisite beauty of the sounds. To me from a child the Anglican service had had a peculiar attraction. The exquisite gravity and culture and reverence, the wonderful beauty of the English and the strange pathos, the unconscious hunger that seemed to haunt its beauty. Did it not mourn exquisitely but as a widow in Sion? Was it not the expression of souls belonging, we might indeed hope, to the invisible Church, but yearning after the full measure of Christ? Then a single, beautiful, refined voice began to read the lesson—with the traditional culture of our whole university history, with a perfection almost unknown in our own churches."

No such deep and solemn impression could have been made upon a Roman Catholic by tawdry functions, of which the aim seems to be to outdo those of his own communion in their least impressive development. E. W.

THE death of Lady Curzon brings grief to the entire nation, for she had become a public character of whom all its citizens were justly proud. But to those to whom she was near and dear and intimate in association, the news of her early taking off, was a blow hard to overcome.

Her girlhood home was in Chicago, but the summer home of the Leiters, was on the beautiful Lake Geneva in Wisconsin. It was at the Church of the Holy Communion, Lake Geneva, that she was confirmed by the present Bishop of Milwaukee. She was a member of the Altar Guild, and faithful in her duties. At the height of her career in India, one of her associates in the Altar Guild wrote: "When I read of Lady Curzon, I think of little Mary Leiter who used to help to care for the chancel—a shy, quiet child, very anxious to do everything just right."

As that was her girlhood record, may it not have been the secret of her remarkable life-work?

We have hundreds of young girls engaged in altar work, and it would be a wise sentiment to adopt—"Very anxious to do everything just right." Not all can be "Lady Curzons," but all can attain to that higher rank of "Well done, good and faithful servant."

As American citizens we deplore the loss of Lady Curzon; but in the bonds of Holy Church we mourn for one who was faithful in life, lovable in character, sweet in those graces which make woman admirable, and who was "very anxious" to do her duty in the place and station where God's good providence placed her. Grant her eternal rest, O Lord, and may light perpetual shine upon her.

ANSWERS TO CORRESPONDENCE.

CONSTANT READER.—The "Quadrilateral" is a term commonly used for a series of four propositions enumerated in a Declaration of the American House of Bishops in 1886, and subsequently by the Lambeth Conference, as a basis upon which the Church would consider any overtures toward Christian Unity.

EFFECT OF THE ROYAL COMMISSION REPORT

Has Not "Set the Thames on Fire"

THE BISHOP OF MASSACHUSETTS AT THE LORD MAYOR'S FUNCTION

The Living Church News Bureau
London, July 10, 1906

THE report of the Royal Commission on alleged "Ecclesiastical Disorders," whatever impression it has made on either the Church or country, has certainly not set the Thames on fire. It is nevertheless largely, *per se*, a highly contentious and even mischievous document; for it contains in the forefront such drastic and revolutionary, aye, such wild and fatuous proposals, that the mere attempt to carry them out would set the whole Church ablaze with the fires of controversy, whilst actually to give effect to the same—though the thing is too preposterous to be seriously entertained—would be to reduce the Catholic Church in England to a condition nothing short of that of *disjecta membra*. The report was evidently drawn up (as was, indeed, to be expected) from the point of view and in the interest of the Moderate party, and the hand of the Primate, in the capacity of a Royal commissioner, is plainly manifest throughout; it is naturally, therefore, pleasing and satisfactory for the most part only to Moderates. The two most contentious and objectionable recommendations of the Commission, those of getting rid of the Ornaments Rubric and as to the constitution of a Court of Final Appeal, are bound to be opposed tooth and nail, though, not of course on the same ground, by both Catholics and ultra-Protestants. With regard to the latter recommendation, that is not likely to be accepted by the State. It is satisfactory to note that the Royal commissioners are on one point in agreement with the English Church Union, and that is, that the Public Worship Regulation Act of 1874 should be repealed; though, inconsistently enough, they recommend the setting up of a new court which would leave the situation, from a Church point of view, virtually in *statu quo*. But, here again, what Parliament will give legislative effect to this recommendation? To show the utterly unlearned and erroneous view taken by the Commission on the Vestiarian question, I need but point out that, in their "Statement of Law," for vestments, the date of the standard is 1566! that is, their standard is not the Church's standard, namely, that of the Ornaments Rubric (1548), but the standard of the Advertisements issued by Archbishop Parker to the Puritans, which, as a matter of fact, have never had any force in law. Another unpleasantly noticeable thing about the report is that, whereas "irregularities" (in most cases falsely so-called) at Catholic churches are prominently singled out and dealt with severely, the grossest breaches of the law in both a Protestant and Latitudinarian direction are only mentioned leniently, much less subjected to censure. Catholics may rest assured that the recommendations of the Commission in reference to the Ornaments Rubric and to the Ecclesiastical Courts will never assume any more definite shape than that which they have at present. Royal commissions, like Parliament, come and go, but the Catholic movement survives—still has, as now for so many years past, the flowing tide in its favor.

It appears from the report of the Royal Commission that the great mass of evidence given before the Commission (and which is to be published in full as soon as the volumes are ready) emanated from such militant Protestant sources as the Rev. the Hon. W. E. Bowen, the Joint Evidence Committee of Lady Wimborne's League, and the National Protestant Church Union, and the Church Association.

The Primate, with what must seem to many Churchmen as

extraordinary and unseemly haste to take action on the report of the Commission, has sent to each member of the Houses of Convocation and of the House of Laymen of his province a letter, in which he comments anxiously upon the recommendation of the Commission in favor of a new rubric regulating ceremonial. What he ventures with some confidence to ask is, that he may, as President of Canterbury Convocation (though he almost seems to write as a Royal Commissioner), be supported on all sides in the endeavor which he thinks must now be made "to bring to an end a situation which, for those at least who are in the front rank of administrative responsibility, has become well-nigh intolerable."

For two days last week, at the Church House, Westminster, Convocation of the Province of Canterbury held its July group of sessions, the Archbishop presiding in the Upper House, and the Prolocutor (the Dean of Windsor) in the Lower House. In the Upper House, the president made a statement on the resolution of the House of Laymen, passed in 1905, asking that a representative committee of clergy and laity of the two provinces should be appointed to prepare a scheme for a large increase in the episcopate. The president concluded by saying that although the committee which he had referred to would not be appointed at present, that did not mean that the subject would be allowed to slumber. The report of the Royal Commission was referred to by their Rt. Rev. Lordships. The Bishop of Bristol proposed the following resolution:

"That in the event of letters of business being issued by the Crown in accordance with the second recommendation of the Royal Commission on Ecclesiastical Discipline, this House respectfully requests the Archbishop of Canterbury to consider the summoning of a special session of Convocation in October or November next."

The Bishop of Birmingham called attention to the respect the report commanded on account of the unanimity with which it was presented. The Bishop of London said he had not had time to study the report, but he was intensely grateful that it threw the whole thing back "on the living Church." The resolution was carried unanimously. It is to be earnestly hoped that the Archbishops and Bishops are not going to be panic-stricken over the report of a body of gentlemen who have absolutely no visitatorial authority over the Church. In the Lower House, Canon Allen Edwards moved the following resolution:

"That in the opinion of this House the increasing non-observance of Sunday in all classes of society demands the thoughtful consideration of the clergy in both town and country."

The resolution was carried unanimously, with the addition of the words "more than ever," after the word "demands." The Dean of Westminster asked the Prolocutor if he was in a position to indicate at what time or in what way the report of the Royal Commission would be brought before the House. The Prolocutor replied that he understood that the Archbishop was going to summon him and his assessors to give them some message as to the way in which they should deal with the question at some future date.

The Representative Church Council, consisting of both Houses of the Convocations of Canterbury and York and the Houses of Laymen for those provinces, met for two days last week at the Church House, Westminster, under the joint presidency of the two Archbishops. The Council discussed the portion of the scheme relating to the representation of the laity which was postponed from last year's meeting. The motion of the Bishop of Birmingham, to allow habitual worshippers at a church in a parish in which they are not resident, to apply to be permanently connected with that church, was lost by the following vote:

	For.	*Against.*
Bishops	10	19
Clergy	53	81
Laity	80	76

Among the laymen who supported the motion were Lord Halifax and Lord Hugh Cecil. A series of resolutions were submitted in regard to the Birrell Bill. One of the two resolutions moved by Lord Hugh Cecil was condemnatory of Undenominationalism, and was carried with only three dissentients. Canon Henson opposed it. Lord Halifax said if the bill passed it would be a signal for a religious war. "In six months," he declared amidst loud and continued applause, "the Bill would be wrecked." The Dean of Canterbury agreed with Lord Halifax.

The Lord Mayor of London and his lady, last Wednesday evening gave their accustomed annual banquet to the Archbishops and Bishops at the Mansion House. Among the company was the Bishop of Massachusetts, who, together with the Primate of New Zealand, responded to one of the toasts.

The Bishop of New York, in a letter to the *Daily Express*, denies the anti-British statements attributed to him in the New York *World*, and says that a section of the United States public is too ready to listen to sentiments unfriendly to Great Britain.

J. G. HALL.

NEW YORK LETTER.

The Living Church News Bureau
New York, July 23 1906

THE event of the week that has interested Church leaders on both sides of the East River, has been the semi-official announcement of the plans for a great Roman Cathedral in Brooklyn. The plan is said to be that of Bishop McDonnell of the Brooklyn diocese, and it became public through the purchase of a large part of the property now occupied by the King's County Penitentiary, near Prospect Park, in the Flatbush section of Brooklyn. This property is said to have been bought for the Roman diocese and while diocesan officials have made no statement in the matter, it is alleged on good authority that it is to be used for a great cathedral church. Certainly the location is admirable and commanding, far better than the down-town site where, for years, it has been expected that Brooklyn's Roman Cathedral would stand.

For the cathedral project is no new one among Long Island Roman Catholics. As long ago as 1860 a square block bounded by Greene, Vanderbilt, LaFayette, and Clermont Avenues was purchased for a cathedral site by direction of the late Bishop Loughlin. Plans were drawn for the building, the foundations were begun, and the corner-stone laid. Then work on the cathedral proper was discontinued and only a chapel has been completed. A clergy residence was also built on the property. If the reports current this week are true, this older site is to be abandoned for the one just purchased. It will probably be sold, for the property is in a good residence section and is valuable, and the proceeds used toward the new building. Some allege that the older site may be acquired by one of the Roman orders, others that it will be disposed of, in part at least, to private owners.

The neighborhood of the new cathedral site is the rapidly growing section of the Borough, made so by the main lines of travel, the natural advantage of high ground, and the proximity of Prospect, Brooklyn's finest park. Our own Church has not been unmindful of the advantages of the locality and the promise of its future, for there are several well-established parishes in the near vicinity, and under Archdeacon Russell some Church Extension work has recently been done nearby.

The interest in the special Sunday services at St. Bartholomew's, which were planned by Bishop Greer with the coöperation of some of the rectors of near-by churches, continues to be well maintained, and the congregations that have gathered every Sunday morning during the month have been most encouraging. After next Sunday, the services will be moved over to St. Thomas' Church, where they will be continued through the month of August. Last Sunday's preacher was the Rev. Herman Page, rector of St. Paul's Church, Chicago.

From all the city churches it is reported that summer congregations are larger than has been customary at this season. Some of the churches, notably the Transfiguration, Grace, Trinity, and the Ascension, have been affected by the large number of strangers who are now visiting New York, but the up-town churches, which are not so likely to have numbers affected by transient worshippers, are also ministering to goodly congregations, and the policy of keeping the churches open all summer, now prevailing in most parishes, is held to be more than justified.

A NEW JERUSALEM IN EGYPT.

BY WILLIAM COPLEY WINSLOW, PH.D., D.D.

PROFESSOR FLINDERS PETRIE, in communicating to me further particulars relating to his discovery of the town and temple site of Onias in the Delta (related by me in THE LIVING CHURCH of May 12th), remarks that "it is now seen how the form of this town was arranged to be a copy of the temple hill of Jerusalem, and that it was a New Jerusalem in Egypt."

Another valuable conclusion regarding the temple at Onias is that "the details now found exactly correspond with all the statements of Josephus, and reconcile points in which discrepancies had been supposed to exist in his descriptions."

The corroborative usefulness of archæology is again sig-

nally proved by these discoveries of Petrie at the "Mound of the Jew," twenty-three miles northeast of Cairo.

Egyptologists have longed for three solutions of as many problems in the Delta. Where was Avaris, the capital of the Hyksos kings, under the last of whom, Apepi, Joseph was prime minister? Where was "Onias," the town and temple built by Onias, the High Priest, who established the famous Jewish colony in Egypt? And where was Naucratis, the Greek mart in Egypt prior to the rise of Alexandria, so picturesquely portrayed by Ebers in his *Egyptian Princess?* Well, Petrie, in 1885-6, found the Greek site and many fascinating relics of Graeco-Egyptian arts and industries, some of which the writer secured for the museum in Boston. And now Petrie in one campaign solves the other two problems.

But more. Where were Pithom and Raamses (Exodus i. 11), and what of Goshen? Naville, in 1883, unearthed Pithom, and his labors with those of others pretty well define the *locale* and boundaries of where Israel lived during its sojourn. And, for a finishing touch, Petrie has doubtless located the site of Raamses, which was used by Rameses II. as a store city for the products of Syria. I have more than once asserted that "treasure cities" were not misapplied terms, inasmuch as the grain (at Pithom) was precious as life itself, and now we have proof that imports of value were stored at the other city which enslaved Hebrews built.

Thus are three Egyptological and three Biblical problems of acute interest deftly solved. So much for the humble spade.

Let me now quote from Petrie's communication. He disclosed near Onias a great Hyksos camp, the site also of Avaris, of which he writes: "Here, at last, we have an actual work of this strange people, to tell its own story. The camp is about 1500 feet across, the bank is about 200 feet thick at the base, and was faced outside with a slope of white stucco 70 or 80 feet long, at an angle of about 40°. Within a year or two they borrowed the walling (*i.e.*, the art) from the Egyptians, and threw out flanking walls to defend the entrance gangway more completely. And in a generation or two they made the skilled masons of Egypt build a great stone wall with about 80,000 tons of the finest limestone in large blocks, from the Mokattam Hills, 25 miles distant."

One more citation, and about the "Mound of the Jew." Petrie writes that "it covered an area of over six acres, and rose to a height of over 70 feet, crowned by buildings reaching to 90 feet above the plain. A great ceremonial of sacrifices took place at the foundation of the temple . . . the dozens of pottery ovens for the roasting of the lambs—probably at a Passover feast—may still be seen. The fortified town contained about four acres of houses, and the highest point was reserved for the temple and its courts. This was a copy of the temple of Zerubabel at Jerusalem, which is known to be smaller than the temples of Solomon and Herod; here it was just half the size of Solomon's temple."

Dr. Petrie states that "the masonry is that of the style of that at Jerusalem, and is not Egyptian." The Jews meant that their new Jerusalem in the Delta should in their eyes be a reproduction of the Holy City. And so it was. Even the bricks speak—as did those at Pithom—for Petrie found "a piece of the builders' account, showing bricks to have been delivered by a Jew named Abram."

Many will await with keen interest the coming volume on Petrie's discoveries for the Egyptian Research Account, the new Society to which he devotes his time entirely, and for which subscriptions may be sent to the Rev. W. C. Winslow, 525 Beacon Street, Boston.

CLERICAL ERRORS.—XI.

THE next pledge, that of framing and fashioning ourselves and our families according to the Doctrine of Christ, making ourselves and them, as much as in us lieth, wholesome examples and patterns of the flock, is one which raises the question, "What is the full doctrine of Christ?" It is to be hoped that some man skilled in making digests of laws will some day take the New Testament and provide us with a tentative, consecutive statement of all the clauses of the New Covenant. In the meantime, the Bible, being the most compact statement of the doctrine now extant, the keeping of this pledge is dependent upon the keeping of the previous one, and gives the reason for it. On the whole the pledge is well kept. Ministers' sons are proverbially wild, but this is largely the effect of contrast. When compared with the sons of other classes of men, they do not noticeably suffer.

The next pledge—that in regard to acting as peace-maker—seems hardly subject to comment. The last—that of gladly following the admonitions of the Ecclesiastical Authority—is of grave importance.

The oath, be it noted, is not merely one of obedience to orders; it is also one of gladly following admonitions.

A man may obey orders under protest without fulfilling this oath. Moreover, a man may find himself in a position where, no matter what sacrifice of opinion he may make, he cannot remain where he is and fulfil this pledge. Its purpose and intent is very plain. Every priest of the Church is pledged to yield to the Ecclesiastical Authority over him not only military obedience, but something more, much more: a glad and cheerful acquiescence to the spirit as well as the letter of wishes conveyed to him, not in the form of orders, but in that of advice. He is released from this obligation only when the admonitions are not godly: in which event he has a case for impeaching the authority, giving them in an ecclesiastical court. Should he have no such case, then the admonitions are godly, and he must obey them willingly, cheerfully, in spirit as well as in letter: or else he must—change his ecclesiastical authority.

It is very plain that, with a robust Bishop of one school of thought and an aggressive priest of another school, such conditions will frequently arise. When they do, it is the duty of the priest, by his ordination oath, to follow the Bishop's advice, so far as he can do so, gladly and cheerfully. But when he finds himself in a position where he can no longer follow the Bishop's advice, in spirit as well as in letter: when he might obey an order, but would have to do so contrary to his settled convictions, and to the loss of his own cheerfulness and priestly gladness of heart in his office: when, to put it crudely, the priest has stopped suspecting that the Bishop is wrong, and has become sure that he is: then it is time, by the terms of his ordination oath, to—change his diocese. A merciful Providence has provided a large number of dioceses of varying shades of opinion, and there is room for more men in all of them, in the mission field at least, if not in the big parishes. Should a priest not feel sufficiently wedded to his opinions to give up his parish for the mission field, he is certainly not sufficiently wedded to them to make it unworthy of him to defer them, with courtesy and cheerfulness, to the desires of that usually more experienced, and sometimes wiser, man, his Bishop.

The newly ordained priest, called from his mission work as a deacon, is usually sent back to it when priested. It is a time for blessed preparation. He has to engraft upon his growing habit of private prayer concerning his cure, the habit of constant familiarity with his ordination oath, and must learn how to celebrate the Holy Communion with unfailing reverence and yet with unfailing certainty and avoidance of error. He must also learn what a priest's work is, its amazing variety, and number of ramifications, the danger of neglecting some parts of it and how to avoid this danger, and the ease with which it can be done when the shortest way to do each part of it has been found.

The new-made priest, if he watch his work and take himself to task for any neglect toward his flock, soon reaches a condition of despair. The work is immeasureable, multitudinous, never-ending. He cannot do all of it, nor half of it, nor a quarter of it. He cannot preach half the things that should be said, nor make a tenth part of the parish calls expected of him, nor study a quarter of the time he should, nor even buy the books necessary to study a few things. He cannot reach his people, nor half of them, nor a quarter of them. He cannot possibly do his work, but must neglect some of it: in fact, most of it. He therefore does that which seems to him the most important: and, as he usually judges wrong, he is taught by a succession of bitter experiences the importance of some things he has failed to do over some which he has done: or else, failing to be taught, sinks to the level of the Bovine type of clergyman.

Any value which this little work may have comes from the fact that the writer has been taught the relative importance of some duties by neglecting them and taking the consequences: and behind the placid statement of the right way to do a thing lies, usually, a complicated and bitter experience of several wrong ways to do it. T.

DO NOT despise your situation; in it you must act, suffer, and conquer. From every point on earth we are equally near to heaven and to the infinite.—*Henri Frederic Amiel.*

LOVE of ease will not bring men to the kingdom of God.—*E. H. Taylor.*

JENNIE GEDDES AND HER FLYING STOOL.

By the Rev. F. H. T. Horsfield.

SOMETIMES a collect, sweet with the spirit and expression of truest devotion, comes down the ages scarred with the memories of bitter experience. So, through the devout tenderness of the petitions of the collect for the Seventh Sunday after Trinity, glimpses may be caught of the flying stool, and angry face of Jennie Geddes.

It is Sunday, July 23d, in the year of our Lord 1637, in the city of Edinburg. The central transept of St. Giles' Church, —locally known as "old Kirk"—is filled with an uneasy and expectant congregation. There is a sense of angry irritation in the air, for this is the day when England's King is to try to press the Prayer Book of England's Church, as the only lawful method of worship for God's people north of the Tweed. It is true the book has been enriched, or perhaps sugared, with a list of Scotch saints; but "surely in vain the net is spread in the sight of any bird."

Both Archbishops are there, and divers other Bishops; the Privy Council, and the magistrates of the city. After an annoying delay, which, it is rumored, is caused by a strange neglect to appoint an officiating minister, the service is begun by the Dean of Edinburg, arrayed in all the amplitude of a snowy surplice, full and long.

The reading of the service proceeds with hesitating progress, the good Archbishop inopportunely standing by, to direct the Dean in his use of the unfamiliar rubrics. Finally he calls to the Dean not to forget to read the collect of the day.

The Dean begins nervously turning over the leaves of the Prayer Book, to find the place. The embarrassing break in the ritual is too much of a strain on Caledonian nerves and prejudices, and "an old herb woman," springing to her feet, cries out above the hubbub, *"Deil colic the wame o' ye,"* at the same time hurling her cutty-stool at the head of the unfortunate Dean, who only escapes from harm by "jouking," or dodging the missile. Other stools follow, hurtled through the air with such an outburst of indignation, and with such force and precision, as to carry the impression that some old women in the congregation are preachers in disguise. In the meanwhile the old Kirk is filled with a scene of the wildest confusion; stamping of feet, clapping of hands, curses and cries continuing until it is necessary to clear the holy place of the rioters. The service is then read to the end, and the retiring clergy barely escape with their lives.

The immediate consequences of this riot were sufficiently serious, but its final result worked endless woe for England. At the time the rising discontent alarmed the Judges, before whom the case was tried, into a decision that the King's writ authorized the purchase, but not the use of the Prayer Book; and so the use was never repeated. Unto this day there is no Scotch Prayer Book.

The identity of the old herb woman with Jennie Geddes is open to some doubt. Some historians quote a popular tradition of the time, that the woman who cast the first stool in the memorable service was a Mrs. Means, wife of John Means, merchant in Edinburg; and that Jennie Geddes was noted in her day for burning her stool, in a moment of enthusiasm, during the festivities of the Restoration. If the same woman did both acts, there was a bad break in her "calling and election."

The Scottish "Society of Antiquaries" exhibit in their museum a stool which is probably the actual stool thrown at the head of the Dean. An interest in the relics of the saints is a principle well grounded in human nature everywhere.

The causes of discontent among the Scotch people at this time were many and poignant. Undoubtedly Charles I. was determined, in ways none too wise or assuring, to change the government and character of Presbyterianism in Scotland. In 1633, by royal warrant, the use of the surplice was restored in divine worship. During the same year the Bishops resumed the episcopal habit, disused since the Reformation. These innovations were energetically described thus: "Hell was broken loose, and the devils, in surplices, hoods, copes, and rochets, were come among us." In 1635, the obnoxious "Book of Canons" was enforced by royal mandate alone, and the compliance of the clergy, of all rank, was required under penalty. Thus by an unfortunate anachronism the clergy were bound to receive and approve a Book of Common Prayer, not yet published, and with contents and character yet unknown.

The Scotch were not unfamiliar with a liturgical worship, for they had used Knox's Liturgy very generally for several years; but their anger was aroused when the effort was made without the sanction of law to supersede this Book by the introduction of the English Book of Common Prayer, with which they had no interest, and to which they still held many and vital objections.

No means seem to have been taken to remove these objections, or to prepare the minds of the common people for the proposed innovation.

The royal proclamation ordered that the new service book should be used on Easter Day, 1637. Whatever may have induced the Privy Council to delay for three months the execution of the mandate, the natural suspicion that their caution arose from either weakness or timidity, encouraged the discontented party to persevere in their opposition.

At the actual time of the service, Scotch nerves were not soothed by the knowledge, that the more dignified place of worship in the east of St. Giles', was then undergoing a course of reconstruction for the erection of an altar, and "other pendicles of that idolatrous worship."

There is some evidence of the existence of a conspiracy among the leaders of the people, based upon these and other causes of discontent, and only waiting for a tenable ground of public opposition. The actual outbreak, however, was allowed to have the appearance of a popular agitation. The hurtling stool of the old woman has, by a bit of grim Scotch facetiousness, been compared to the effectual words of Balaam's ass.

Archbishop Laud, in his diary and letters, complains of incompetence, if not worse, among those intrusted with the preparation for the introduction of the Prayer Book; "errors about the execution, not the direction," he is careful to say. He claims that "the main failure in direction" was due to the king's neglect to sift personally the judgment of the lords of the General Assembly, concerning the proposed attempt to introduce the liturgy. There is a certain force in this criticism, for many of these lords had recently suffered in lands and in purse through the king's new provisions for the maintenance of the Church, and were, no doubt, quite willing to deceive him out of a lingering spirit of bitterness.

Concerning "the execution" of the writ, the Archbishop asserts that the Scotch Bishops were "improvident" regarding it. There is, again, a certain force in this assertion, for many of the Scotch Bishops were newly consecrated, and raised to their present office more from personal interest, than merit. Independent of the older Bishops and equally regardless of their experience, the new officials hurried on the use of the new service book, neither anticipating nor foreseeing the danger of popular indignation.

The fact is also noted that a week's publication in Edinburg of the proposed use of the Prayer Book, gave ample time for the malcontents to consult for action, and failed to make the friends of the movement equally careful and alert. The Archbishop quaintly complains: "After so long a time of preparation to be to seek who shall read the service, is more than strange to me, unless they think such a business can do itself." He seems anxious that the attempt to use the book should be repeated, and asks: "Will they now cast down the milk they have given, because a few milkmaids have scolded at them?" But the opportunity was lost now, through the blind energy of the conscientious Archbishop, and the visionless inefficiency of those in Church and State whose duty it was to have supported him; and all hope of future success was lost, for the good King Charles was ever too late in his compromises, and equally dilatory in his resolutions.

The late Dean Stanley has observed: "Had they waited until the Dean had read the collect, it is possible that they might, even then, have changed their minds"; but did the Dean take into account that "love" as a spiritual factor was comparatively unknown among the signers of the covenant; and even to his day was not of sufficient consequence to find a place in the index to the Confession of Faith, and the Catechism? The petition to "increase in us true religion," "nourish us with all goodness," would have been meaningless in the face of the consciousness of "Irresistible Grace," and the humble petition, "of thy great mercy keep us in the same," would have been as bad as "Mass in the lug" to a Scotchman, trained in the certainty of Final Perseverance.

"The best laid schemes o' mice and men, gang aft agly"; but "charity suffereth long, and is kind," hallowed indeed with the memory of mutual faults, seen through the long vista of well-nigh three hundred years.

If once we belong to God, He will prepare us for whatever is best.—*Unknown.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Old Testament History. Part IV. From the Captivity of Israel to the Close of the Old Testament.*

BY THE REV. ELMER E. LOFSTROM

JEREMIAH'S CALL AND MESSAGE.

FOR THE EIGHTH SUNDAY AFTER TRINITY.

Catechism: Fourth Commandment. Text: Jer. i. 19.
Scripture: Jer. i. 1-2; 6-19.

JEREMIAH was a most interesting man, and he lived in a time when history was in the making. Josiah began the actual work of reform in the twelfth year of his reign, as we have seen. The next year it was that the call came to Jeremiah to be a prophet (v. 2). He continued his work as a prophet, not only through the remaining eighteen years of Josiah's reign, but through the reigns of all the remaining kings of Judah. He saw the three months' reign of Jehoahaz, the eleven years of Jehoiakim, the three months of Jehoiachin, and the final eleven years of the kingdom under Zedekiah. There were national changes in other lands also. Assyria lost her supremacy during his lifetime, and the great battle of Carchemish (605 B. C.) decided that Babylon and not Egypt should succeed to the place of Assyria as the great world power. With these changes in mind, the prophecies of Jeremiah may be better understood.

When the call came to Jeremiah the priest, to be a prophet of Jehovah, two objections came to his mind at once, as objections will come to men's minds in the presence of duty. Jeremiah's objections were that he was no speaker, and that he was too young and inexperienced to undertake such a work (v. 6). These objections were answered by the same Voice that called him. It was not a matter of age or attainments, but of mission and authority. Though he still felt that he was but a child, yet he would be God's messenger, and that fact would give him all the authority needed. The other objection was also invalid because he would not be required to speak words of his own composition. The message would be given him, and he had but to utter it.

We are apt to make excuses for not doing God's work which are no more valid than were those of Jeremiah. We, too, are apt to think that someone else would be so much better fitted for doing the work for God which seems to lie at hand for us to do. We hold back. But the very fact that God has placed it there where we may do it, is evidence enough that it is the work He expects us to do. Because it is His work, we have no right to let any of our own inclinations and desires interfere. This will apply to every duty from the universal one of being in our places at the appointed services of the Church to the going into the active work of the Church as a missionary. And if He gives us a work to do, we may be very sure that He will open the way, and provide the means for doing it if we will go forward. The ability for the end is not needed at the beginning. He will give it as it is needed.

When the man could no longer refuse to go, the message which was to be his was outlined. He was shown these visions which put the matter symbolically. In the first vision he saw a rod of an almond tree or the "wake-tree" as it was sometimes called. The Hebrew word for "hasten" in v. 12 is practically the same as the word for "almond-tree." This play upon the words may perhaps be reproduced by saying that God was "awake" to the apostasy of His people. Jeremiah's first message would be then to warn the people that they must not deceive themselves into thinking that God was not aware of their faithlessness because they had not been judged hitherto. He did know, and the judgment would surely come.

This message is not untimely to-day. In this great land of opportunity, young men are tempted to play fast and loose with old-fashioned ideas of honesty, and integrity. They see the shrewd man, the speculator, and the frenzied financier honored, and he thinks there is no divine judgment to be visited upon those who break the commandments of God. But the Lord God is awake, and the judgment will come even though it is delayed. If it does not appear at all in the life of the man here, it will nevertheless come in due time.

The second vision of Jeremiah was an indication of the manner in which the judgments were to come. He saw a kettle of boiling liquid so turned as to indicate that it came from the north. This is explained to him in the next three verses as meaning that God's judgments upon Judah for her sins would come by way of the nations of the North. At the time the words were written, Josiah was in alliance with the great northern nation (Assyria), and if any danger threatened, it would have seemed to be Egypt. But in due time the changes already mentioned had taken place and it was Nebuchadnezzar's army that finally took Jerusalem.

If there is a lesson here for us, it is doubtless the one that no matter how the commands and promises of God may seem to run contrary to what we might in reason expect, yet because they are His they are sure. The Sacraments as means of grace, for example, may seem to some unreasonable or unnecessary. Yet it should be enough that they are commanded by Him. Does it seem unreasonable that the prayer of faith should have mighty results? Yet He has so promised and experience proves it true.

Jeremiah delivered the messages God gave him. He not only warned but he promised forgiveness if they repented (vii. 3). But the people gave no heed, and went on in their evil ways unconcerned (xviii. 12). As a result his life was a sad one, and he met with almost every discouragement a man might have. His own townsmen sought his life (xi. 21); his own family were not to be trusted (xii. 6); his professed friends were enemies (xx. 10); while his fellow-priests persecuted him (xx. 2). Because of the evil days he saw coming upon the land, he remained unmarried (xvi. 1, 2). He foretold the destruction of Jerusalem (xxi. 4-7); the captivity and its length (xxv. 11); the return (xxix. 10); and the coming of the Messiah (xxiii. 5, 6).

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

LOVE FOR THE CHURCH.

To the Editor of The Living Church:

IN your issue dated July 14th, you publish a letter signed S. T. Hedelund, from which I quote the following words: "I could hardly keep back the tears, so intense was the longing for my own beloved church, for here was no altar, no cross, no Christian symbol to remind me that it was a service to worship God."

I have read that letter with the understanding that comes from a similar experience. Spending, as I do, my summer in a little village which boasts of two dissenting churches—Congregationalist and Methodist Episcopal—I drive at 6:30 every Sunday morning to the neighboring town, in order to enjoy the blessed privilege of Holy Communion in our own beloved church. But the first year I came here as an invalid, I was not strong enough for the long drive, nor could I have afforded it. I then attended one or the other of the village churches.

No, I cannot tell you the almost painful longing I had for the beautiful service of the Church, and the thankful, reverent love with which I knelt again in the fall before the altar, to receive Holy Communion; the exile was home again!

Your correspondent's letter struck a responsive chord in my heart. In these perilous times, when our dear Church is attacked from within as well as from without, when her own ordained priests turn traitor to the great delight of her adversaries, it does one good to know that her children long for her and are faithful to her, wherever they happen to be.

As for dissenting services, I am not judging their methods. I believe in the sincerity and earnestness of the villagers here; the well filled churches, the weekly prayer meeting, prove that, but what a place MAN holds in these services. The platform with its singers elaborately dressed rendering elaborate music, the organ playing long preludes, the extempore prayers so filled with the personality of the speaker; the cordial greetings and pleasant conversations which take place almost as soon as the last "Amen" has been said, all this leaves little room for the reverence which the cross on the altar inspire us with. You turn aside, feeling you have met your fellowmen on higher ground

indeed, but you have only been in the outer court of the King's palace, you have NOT been admitted into His very Presence, where busy self must stop its strivings, hushed by the beauty and holiness before which it stands.

Orient, L. I., July 16, 1906. M. J. BOIS.

IN REFERENCE TO MR. COX'S POSITION.

To the Editor of The Living Church:

I HAVE the profoundest sympathy with an honest man, who finds himself in intellectual perplexity, and my sympathy goes with him most cordially, until his perplexity is removed by the conviction, which he reaches, that he does not believe the fundamental teaching of the system, which he once embraced by pledge and promise, and vow, and subscription, and of which he is a representative before God and man, and yet, notwithstanding his conviction as to non-concurrence with the essential verities of the faith, by the profession of which he obtained, and could only have obtained his office as a deacon, priest, or Bishop of the Church, he persists in remaining in the sacred ministry, whose imperative duties oblige him to publicly utter and act and live a lie. There, at that point my sympathy ceases. Bad as may be such a man's theology, his immorality as regards truth is as bad. My respect for such a man is absolutely gone. I respect an honest Jew, Turk, Infidel. But what shall I say of a priest, who says aloud, I believe that "God the Son was made man," but in his heart says, "I do not believe that God was made man, but I believe, that a *man was made God.* I deny the Incarnation, but I affirm the Deification." What does every decent man think of such an absolute renunciation of truth, and honor?

Think of such a man singing the *Te Deum,* on his knees offering up as the leader of his flock the first four petitions of the Litany; think of such a man celebrating the Holy Communion. A horror of great darkness falls upon one, who has one spark of righteousness left in his soul, when he contemplates such an awful spectacle.

Do vows restrain a man? They are meant to restrain. Restraint is their great purpose.

Are the vows of matrimony meant to restrain? Is there anything of restraint in the vow, that forsaking all others one will keep himself to his Bride only, so long as he shall live?

Can a priest, who denies the Virgin Birth of our Lord, leave the priesthood, and remain in lay communion? Let me answer this question by asking three or four questions.

Would any worthy priest baptize an adult, who in response to the question, *officially* addressed to him, "Dost thou believe *all* the articles of the Christian Faith, as contained in the Apostles' Creed?" replied, *"I do not"?*

Would any God-fearing Bishop confirm such a person, much less ordain him?

Can such a person come conscientiously to the Holy Communion of our Church, which has a qualification before it, which every one, who honestly receives must satisfy, the acceptance, namely, of the Apostles' or Nicene Creed?

The late Archbishop Tait answers this for me. The Archbishop says in a letter addressed to Canon Carter (see his life, vol. II., page 70) these weighty words:

"I confess that I do not understand the frame of mind that would lead a teacher of religion to protest against the Nicene Creed, and at the same time to join in a solemn service of which that Creed and its doctrines form, from the beginning to the end, so prominent a part. Neither can I understand anyone feeling it right to invite to our Communion Service a teacher of the Unitarian body, which so protests."

I am open to conviction, but as I am at present informed, I do not see how as a layman a man may be permitted with a clear conscience to utter, and act, and live a lie, while as a clergyman he cannot do so, and be guiltless.

We are told, that *spiritual interpretation* removes all difficulties, and reconciles all contradictions. What is "spiritual interpretation?" Shall we apply it to everything in the Prayer Book? How will it answer in the marriage service? Will it help discontented husbands and wives to get rid of their partners and indulge in free love?

How will it serve in business? Will it help unhappy debtors to cheat their creditors? Will it help to "knit the knots of peace and love throughout all Christian lands"? Is not "spiritual interpretation another name for the evacuation of all meaning from a proposition, which we dislike?

There are inexplicable phenomena in life, but amongst them there is no one more mysterious to me than that which is presented at the present time by men of whom I am convinced are, aside from the point which I criticise, unspotted in character, holy in life, and excellent in morals, who seem to turn their backs upon their profession, promises, vows, and even oaths, and practically repudiate them in their teaching and the exercise of their office, which they have secured, and could only have secured by making those vows and oaths.

How can it be that men who occupy the highest positions in the Church can say with the awful solemnity of the public recital of the Creed, that they believe that Jesus Christ is "of the same substance with the Father," that is eternal in His Personality, and go directly out from such a public proclamation of their faith in the sight of God and men and give the right hand of fellowship, their wish of God speed and their benediction of peace to men who deny that Jesus Christ is God and assert that He is a mere creature? How is it that such men can condone the most frightful heresies, too revolting almost to put in print, which smirch the character of the Blessed Virgin and St. Joseph, and make our Lord an illegitimate child in denying His supernatural conception and birth? How is it that such men can assert that they believe in the resurrection of the body in the Creed and implicitly deny this truth in their sermons? How is it that such men can promise that they will administer the Sacraments as this Church hath received the same and in accordance with her order and form, and yet deliberately mutilate those Offices, change them, transform them, and make them differ in principle from what they are as set forth in the Book of Common Prayer? How is it that men, whom otherwise we hold in high esteem and venerate, can thus shock our moral sense by such conduct as appears to us to be absolutely immoral?

I confess I am at a loss for an explanation. The only approach to a solution that has ever been suggested in my experience (and it goes only a little way in that direction) I will draw from a reminiscence of the past. I met in Cambridge, England, many years ago, a venerable priest in English Orders who had come up to the University to cast his vote as a member of the governing body to which he belonged. In the course of conversation he developed the fact that he was a Unitarian, he denied explicitly the eternity of Christ's Person. I asked him in amazement, how as a priest in the English Church he could conscientiously repeat the Nicene Creed. "Why," said he, "that is easy enough, I can do it without the slightest difficulty, the Church, my young friend (I was young then), is a department of the State and I am an officer of the Church, the State puts in my hand, by her statute law, what she calls the Prayer Book and bids me use it in my public ministrations. I do it as an obedient son of the State, and it is a matter of no consequence to me what it contains. I am not responsible for its truth or falsehood, I simply act under the direction of the State, precisely as I would were I in the military service of my country. Suppose, for example, I were an officer in the army and I was ordered to go and fight for the Mohammedans in Turkey and against the Christians in Russia, I would not stop to enquire whether I personally thought it right to help the cause of the false prophet and fight in his behalf against the Christians, but I would instantly obey, and go to the war and do the best that I could, whether the cause of my country was in my opinion righteous or wicked. So precisely now I shelter myself under the protection of the crown of England. I don't believe in the divinity of Jesus Christ, but the State enjoins upon me, as her officer, to say that I do believe in it, and so I go on as a loyal and obedient son of the State, in proclaiming to the world that I do believe in that, and a great many other things in which I do not believe."

In this frightful exhibition of anomia, which has never ceased to thrill me with horror for more than forty years, I supply the only possible explanation, which I can give of the conduct of these men, who embrace the Catholic Faith with their lips, and repudiate it in their hearts, and acts, and lives.

Springfield, Ill., July 18, 1906. GEORGE F. SEYMOUR.

To the Editor of The Living Church:

THE letter of the Rev. Geo. Clarke Cox must touch every clergyman of the Church. If Mr. Cox cannot accept what the Church teaches, the question arises, Why cannot he? What scientific reason has Mr. Cox for knowing positively and beyond mortal doubt that there are not objectively three separate and distinct intelligent entities in the Godhead who yet subjectively, in aim, purpose, will, and thousands of other ways, are one and only one. And even objectively—if light, heat, and

electricity are inseparable, or, if light and heat simply are—what oneness may we not find when we reach spirit, especially in its likely refined state in Deity? Now it must follow that if I cannot accept the statement of another on his authority that I beyond doubt know his statement to be impossible of being true. And so with the Church, as she expresses herself in her formularies, as in the Prayer Book, for instance. If I cannot accept them as she intends them I must know that they are untrue. And if I do not know them to be impossible of being true, why then should I refuse to proclaim them on her authority? We conclude then that the Rev. Mr. Cox knows that the Church is wrong. In fact, he seems plainly to say so. But to go on, how does he know it? How does he know that the second Person of this Trinity does not exist from all eternity and that He did not take upon Himself our nature? How does he know that this Lord has not made His face to shine upon us and has not become gracious unto us and that this is not a profound prophecy veiled in the storehouse of God's Word of love to burst forth, as a beautiful flower, in Christian Theology? Then how does he know that such a personage (great) should not demand an extraordinary conception and birth? How does he know that that body, though human, had not within it the peculiar quality of transforming itself at its earthly dissolution and rising at a given time, longer or shorter, a glorified body with the other peculiar quality of immortality? It is the unsafest of the unsafe to deny sweepingly anything outside of mathematics. I doubt not that if such minds read in the Bible that someone had a double head it would be instantly concluded that this is another evidence of myth. But, as it is, all doubt is settled on this point:—Mr. Cox says that he does find in the Scriptures claims made for Christ which are supernatural; but that he considers these to have been created afterwards by men who knew not how otherwise to portray so wonderful a life.

Well, Mr. Editor, your present writer has come to an entirely different conclusion. He reads the Scriptures constantly and it appears to him without doubt that these are not created statements concerning Christ; but the natural, unvarnished statements of fact. The whole tenor of Christ's claims are sober to the back-bone. He declares Himself the great I AM. He without equivocation says I am the Son of God. He never puts Himself on a level with us. This is no easy matter, but the best advice to give is such as a man would follow himself. If one thinks that he feels the whole thing to be wrong and does not care to leave the Church, let him settle himself in the pews; there he can keep his views to himself, and who knows that when the present wave of empty sophistry shall have again passed, he may again find himself in hearty accord. But if he must preach, and considers that what he holds in the main is infallible truth, let him, if he cannot find an organization to his mind, take the Prayer Book and shape it to his liking and preach independently. If he has the truth, nothing can go against that. Mr. Cox no doubt has made a very careful study of the Prayer Book and can give to the Church the chapter and verse where it is entangled with unsound theology.

Brookland, Potter Co., Pa. MARTIN DAMER.

To the Editor of The Living Church:

NO reader with a fair gift of Christian charity but must have felt both sympathy and respect in reading the frank, manly letter of the Rev. Mr. Cox in your recent columns. No Catholic Churchman but must have rejoiced in the calm, convincing, orthodox yet thoroughly kindly editorial reply to it. An editorial that after quoting freely in the pulpit the present writer urged upon the attention of his congregation. One would not willingly seem to add unnecessarily to the burden of apparently an honestly troubled conscience nor appear less liberal than THE LIVING CHURCH. Yet in one respect the writer is inclined to dissent (he seldom dissents from anything in your columns) in the proposed solution of Mr. Cox's difficulties.

Could Mr. Cox consistently find a solution of his now impossible position in retiring to lay communion if by that is meant actual communion as one in good standing in the Church? The case is not of one who struggling against doubt uses as he well may the Blessed Sacrament of the Altar as a chief and effective cure for it. But with the frank avowal that one definitely disbelieves, as a matter of mature conviction the fundamental articles of the Faith which the Church teaches in her Creeds, can one receive her Sacraments, having either just at her direction openly professed those truths in the Constantinopolitan Creed or possibly, what is no better, abstained from joining in their recitation through unbelief or used them with mental reservation? Is there not a priesthood of the people which requires those who have had imposed upon them at Baptism the Apostles' Creed as a condition of receiving that Holy Sacrament, been instructed as to the Church's interpretation of it in her authorized Catechism and continually defined its articles by the fuller form of the Faith of Nicæa, to hold, to proclaim where duty requires, certainly not to deny Christian doctrine "as this Church hath received the same"? With such denial (again we would call attention to the fact that we do not speak of doubts that may assault the soul), can one come to Communion with the faith which, as well as charity and repentance, the Church requires of all who "draw near"? A practical test would seem to be the question whether any conscientious priest to whom one unburdened their soul of the sin of denying the fundamental truth of the Incarnation and our Lord's divinity involved in it could without any purpose of "amendment on the part of the penitent give him the absolution which flows only from and through Him who is very God and very man, and if without such absolution he could be admitted to "lay communion."

Finding that one of his most earnest and Catholic-minded laymen and a most enthusiastic and constant reader of THE LIVING CHURCH was upon reading the letter with the editorial comments, troubled by these questions as well as himself, is the writer's excuse for asking in all good faith further discussion in the line of these inquiries in your always thoughtful and instructive columns. CALBRAITH BOURN PERRY.

St. Luke's Rectory, Cambridge, N. Y.

To the Editor of The Living Church:

AFTER reading the letter of the Rev. Mr. Cox, in which his position is so frankly and clearly stated and his rights in the premises submitted for the consideration of his Bishop, let me ask, Are there not other rights also involved? Is it not the right of every communicant that his priest be loyal to the Church's authorized standards?

In the Office of Institution, the Bishop, before proceeding, assures the congregation that he finds the priest to be possessed of sound doctrine. The priest, upon receiving the keys from the senior warden, promises to be to them (the people) a faithful shepherd. Does not this involve unqualified conformity to the doctrinal standards of the Church as set forth in the liturgical worship? I take it so.

Assuming I am a member of a parish far removed from another, I believe implicitly all the Church teaches explicitly, I desire my children to be baptized and instructed accordingly. I have one alternative, that my children be subject to the influence and teaching of a confessedly heretical priest, "resisting and denying" some of the very fundamentals of our belief, or they must abandon the only church possible for them to attend and sacrifice the privilege of public worship and the ministrations of the Church.

Must my family be denied their lawful privileges, that a heretical priest may enjoy unlawful ones?

Mr. Cox must not suppose that his rights only are involved in the question of his continuance. The rights of every man, woman, and child in the parish must be jeopardized to make it possible for him to remain. It is clearly the duty of the wardens and vestry, who represent the congregation, to seek the retirement of Mr. Cox, at the same time going amply into their pockets, if necessary, that no financial hardship may ensue.

The laity must wake up to the fact that they have rights and responsibilities which even a priest may not invade.

July 20. R. H. WEVILL.

To the Editor of The Living Church:

WILL you give a little space to a layman, who does not profess any special knowledge of theology, or skill in transcendal philosophy, but does claim that he can appreciate the meaning of a direct statement in the English language?

In your paper of July 14th, you have published a letter from the Rev. Geo. Clarke Cox, which must affect most painfully all who read it. Here is a man, evidently most earnestly desirous to do right, but with his mind in such a state that he cannot see what, to men in general, is as plain and clear as the sun at noon of a cloudless day.

Mr. Cox asks, "Should a man who is out of harmony with the whole theological system of the Episcopal Church withdraw from her ministry?" To the mind in ordinary condition, the question is its own answer. Mr. Cox answers, "I do not know."

When he comes to special points, Mr. Cox clearly intimates

that he does not believe that our Lord is Very God; and he "does not know" whether he ought to continue in a position which requires him solemnly to declare his belief that He is "Very God of Very God." Comment would be superfluous, and would of necessity be painful.

When Mr. Cox received his commission from the Church, he made a solemn vow, "always to minister the Doctrine of Christ as this Church hath received the same." He now says, "There is in my mind no doubt that I do not conform to the ordinary teaching of the Church." "The Prayer Book is full of what seem to me utter perversions of Christ's mission." And his eyes are holden that he can not see what he is really doing when, in this state of mind, he speaks as a minister of the Church, and solemnly declares his belief in the Church's Creeds. One's amazement is only equalled by one's sorrow and compassion.

Will you allow a few words in regard to your editorial comments? You say that one who finds himself in Mr. Cox's position should relinquish the ministry of the Church, "but remain loyally in lay communion."

The Church requires laymen as well as ministers to believe and to repeat the Creeds. How one can "loyally" declare, in the services of the Church, that he believes what he has distinctly informed us that he does not believe, passes the comprehension of a plain layman. ROBERT ATKINSON.

To the Editor of The Living Church:

WHY should it be assumed, as appears to have been done by you, and by many others, that one in lay communion can without blame deny the articles of the Creed? Surely the solemn covenant to "believe all the Articles of the Christian Faith," binds every baptized person.

Is it not clear that the position now taken regarding the obligations of the lay members of the Church is in flat contradiction to the first principles of honest Churchmanship?

Newark, N. J. J. S. MILLER.

To the Editor of The Living Church:

IN reading the article from the pen of the Rev. George Clarke Cox, published in THE LIVING CHURCH July 14th, I am lost in wonder why it is that our Church allows her ministers to impart to their parishioners the poisonous doctrines as contained in the article referred to. It is too bad to have such men as Crapsey and Cox dealing out to their congregations such damnable teachings, for in this age we all have to contend with enough of this world's bad without having it given to us by those whom we look up to as our spiritual guides; for instead of helping us, their scientific object seems to be to sap the very foundation of religious hope of our future life. For if there was no Garden of Eden, then there was no sin; and if no sin, then no need of a Saviour. Those of us who have from our childhood up to the present time been taught to believe that the teachings of our Church were founded on the teachings of the Holy Bible and that it was the Word of God pure and simple, it is strange that our Church allows these scientific ministers to be placed over us and telling us that the Garden of Eden was a beautiful allegory and that our dear Saviour, whom we love as our Redeemer, was nothing more than a perfect man. These are certainly false teachers and blind guides. If the Church is to live she must stamp them out and let them go where they belong. What we truly want is clergy of the Church who will give us the pure, unadulterated teachings of our childhood as contained in our Book of Common Prayer.

Poughkeepsie, N. Y. HARVEY TRICKETT
AN OLD CHURCHMAN.

To the Editor of The Living Church:

IT is likely that the letter of the Rev. Mr. Cox will attract attention. May I offer a plea that what he has to say will be dealt with by your correspondents dispassionately? It is perfectly possible to express a strong dissent from propositions like those of Mr. Cox, and at the same time to maintain a meek, candid, and charitable frame of mind, and mode of expression. If Mr. Cox has transgressed the law of the Church, the machinery of that law is abundantly able to take care of him. Meanwhile, until there is some official motion in the matter, Churchmen have it in their power to recommend Christianity to others in the most effectual way, by the temper they display towards Mr. Cox. "Nothing is worse done," says Whichcote, "than what is ill done for religion"; and while I hope that every point of intellectual disagreement which Mr. Cox has brought forward, will be fully and freely discussed, I earnestly hope also that the discussion may be carried on in the greatest possible largeness of temper. The bitterness towards Dr. Crapsey that appeared in some discussions of his case, seems to make it necessary that some one should speak thus. It may be that Broad Churchmanship, as Mr. Cox represents it, is very sinful and that we all ought to hate it; but even if so, our hatred need not betray us into any loss of dignity or failure in temper. William Law says, "All other hatred of sin which does not fill our heart with the softest, tenderest affections towards persons miserable in it, is the servant of sin at the same time that it seems to be hating it." And Dean Stanley says, "Let us remember that there is no greater stumbling-block in the way of the reception of true religion by men of the world, than the uncandid, untruthful, unjust, ungenerous deeds and words and tempers, sometimes seen among men who profess to be, and who in a certain sense are, not of the world." A. J. NOCK.

Virginia Polytechnic Institute,
Blacksburg, Va., July 21st, 1906.

To the Editor of The Living Church:

I AM sending you *one* answer to the question of the Rev. Geo. Clarke Cox, addressed not only to his Bishop but to "the whole Church." The fact that it was written so long ago, and is based solely on general principles and called out by the "problem" of a fictitious character, gives it, perhaps, the more value. In a review of Mrs. Ward's then recent novel, contributed by Walter Pater to the *Guardian,* in 1888, he says:

"Of course such a man as Robert Elsmere came to be, ought not to be a clergyman of the Anglican Church. The priest is still, and will, we think, remain, one of the necessary types of humanity; and he is untrue to his type, unless, with whatever inevitable doubts in this doubting age, he feels on the whole, the preponderance in it of those influences which make for faith. It is his triumph to achieve as much faith as possible in an age of negation. Doubtless it is part of the ideal of the Anglican Church that, under certain safeguards, it should find room for latitudinarians even among its clergy. Still, with these, as with all other genuine priests, it is the positive not the negative result that justifies the position. We have little patience with those liberal clergy who dwell on nothing else than the difficulties of faith and the propriety of concession to the opposite force."

E. A. JENNISON.

To the Editor of The Living Church:

I HESITATE to add anything to the flood of words which will probably follow the letter of Mr. Cox, but in the discussion of the Crapsey case there was one point which I think might have been made a little more emphatic. And this because it might be helpful to souls who are still honestly struggling with the problems at issue. Men like Dr. Crapsey and Mr. Cox are insistent in preaching the Christ-life as the solution of all individual and social evils. The world's strongest objection to religion to-day, however, is that it is impracticable, an idealistic dream which cannot be realized in the face of modern conditions. The Church finds her strongest reply to this objection in the fact that this Christ-life was once lived; that this idealistic dream was once realized by the most human of men in a very trying and difficult environment.

Suppose that this be questioned. Suppose it be claimed that this has never been done, that this life of our example never was worked out in sinless perfection, where would the Church find her proof and authority for her claim? She must find it in the Gospel tradition recorded in the New Testament. She need not maintain the absolute literal accuracy of these records; even slight historical inaccuracies would not vitiate their value as evidence. But the testimony must be clear and definite as to the main elements which go to make up this Gospel tradition. If anyone of these integral parts is untrue, the testimony as to the others is almost worthless. If the Evangelists were clearly mistaken in any one of the main elements of the Gospel, they may also have been mistaken in some other part, and, therefore, their whole testimony is unreliable.

Thus, for example, among others there are three elements of the Gospel tradition which are clearly set forth; without juggling with words the Evangelists record Christ's sinlessness, His Virgin Birth, and His physical Resurrection. The doctrine of Christ's sinlessness underlies the popular present-day preaching of Him as the perfect Example, of the Christ-life as the one thing needed to redeem the world. Because He met and solved every problem which can confront the human soul; be-

cause He overcame every temptation by resolute determination to do God's will; because He accomplished with absolute precision the difficult passage from the human animal to coordinate sonship with God; in other words, because He was perfectly sinless He is "the great world Hero, the Captain of their salvation to all who will be saved by Him from sin and soul death."

But how does the Church know that Christ was sinless? Upon what evidence does she base her faith? Simply upon the evidence of the Gospel in the New Testament. But this Gospel also testifies to Christ's Virgin Birth and His physical Resurrection. If these things are unhistorical, the other may be also. If the statements that Christ's Birth and Resurrection are "a metaphysical setting of poetic truth, falsified by its metaphysical statement," is it not also possible that the Gospel statements as to the sinlessness of Christ are similar in character? And if so, the sinless Example has not yet appeared, and we are worshipping simply the idealized creation of our own brains, and the world's objection to Christianity as an idealistic dream incapable of realization is well-founded.

Thus to deny any integral part of the Gospel tradition is to cut the ground from under one's feet for any preaching of the Christ-life as the solvent for all human sin.

The question at issue, therefore, seems to be not simply as to the Virgin Birth or physical Resurrection of Christ, but rather as to whether the Church has any credible basis for the faith, whether the Gospel tradition as recorded in the New Testament is at all worthy of belief. Every integral part of that Gospel tradition is thus sustained by the cumulative force of all our Christian Evidences, and one ought to go most slowly and to be absolutely sure before he presumes to deny any such part.

HERBERT H. POWELL.

San Mateo, Calif.

To the Editor of The Living Church:

WHETHER the "Open Letter" of the Rev. Mr. Cox is a bid for gore or glory may not be an "open" question. He presents a plea of "guilty" in advance. Doctrines which this Church hath received and are *res adjudicata* and therefore not debatable in the Church, this teacher says he "does not believe," has "strenuously denied and tried to disprove," and yet asks "whether he shall withdraw from her ministry?"

It may aid this gentleman towards reaching an answer to this question by reviewing the conclusions of the Rev. Dr. Blauvelt of the Dutch Reformed Church, who, in 1875, under a similar charge preferred against him by the Classis of Kingston, N. Y., used these words:

"If, therefore, it should ever become a case of conscience with any professional theologian to denounce this Christian dogma as uncertain, and that Christian dogma as mistaken, by all means let him keep his conscience clean. But while he does this, let him not . . . continue to claim either the position or the perquisites of a loyal teacher of the very dogmas he is denouncing. Let him suffer deposition from his office; let him resort to some honest secular pursuit to secure his livelihood, or even let him beg his food from door to door, if that be necessary; but let him evermore jealously guard himself from such a breach of fealty and trust."

At the same time *The Observer,* in an editorial on Dr. B's utterances, said, in line with the same general proposition:

"If he knows that his views are incompatible with his creed, he ought as an honest man to quit his place. The meanest kind of a man is one who eats another's bread while doing him a wrong, and of all men we hold him in most contempt who remains within a Church to disparage its doctrine."

New York, July 23, 1906. W. H. VAN ANTWERP.

To the Editor of The Living Church:

WITHOUT presuming to offer any advice to those in authority, I would like to be informed, in consideration of the quotations below, whether the Bishop of Southern Ohio has not the authority to inhibit the Rev. Mr. Cox from exercising the functions of his office, and thus eliminate all chances of another Church trial?

"*Question.*—Will you give your faithful diligence always so to minister the Doctrine and Sacraments . . . as this Church hath received the same . . . so that you may teach the people committed to your Cure and Charge, with all diligence to keep and observe the same?

"*Answer.*—I will so do, by the help of the Lord."

Mr. Cox: "On the Sunday following his trial [Dr. Crapsey's] I preached a sermon in my parish church in which I declared that I did not believe in the Virgin Birth or in the bodily resurrection of Jesus Christ. There is in my mind no doubt that I do not *conform to the ordinary teaching of the Church.*"

Thanking you for your courtesy, I am

Very truly yours,

Osceola Mills, Pa., July 20, 1906. E. C. BLANDY.

THE BARNADO HOMES.

To the Editor of The Living Church:

IN the Chicago *Record-Herald* of July 12th, 1906, Mr. W. E. Curtiss, its honored correspondent, now in England, writes that "The Archbishop of Canterbury and the clergy of the established Church almost without exception, opposed and denounced and did everything they could to interfere with and destroy that noble work, and the only reason they ever gave was, that the Barnado homes were not under the care of the established Church, and that the scholars were not instructed in its doctrines." The "noble work" which Mr. Curtiss says was so opposed is the Barnado homes for boy waifs. We all know what a grand work that is, and cannot conceive it possible that it was really thus opposed by English Church clergy. Our Church people in the United States are generally so ready to help all union charities (sometimes even to the neglect of those of their own Church) that we cannot understand that it is so different in England.

Our American Church papers are expected either to disprove this slander or to protest against the attitude of the English clergy in this case. On the other hand, if Mr. Curtiss has slandered the Church, let him have an editorial rebuke that will render him more careful and more just. The Church in the United States in communion with the entire Anglican Church shares in the favor or disfavor shown to the Mother Church, and cannot afford to let this wholesale discreditable statement go forth without due notice. If Mr. Curtiss has been misinformed we cannot doubt that in harmony with his high standing in the newspaper world, he will promptly make the "amende honorable."

Yours for "a square deal,"

W. C. HOPKINS,

Toledo, Ohio. *Rector of St. Andrew's and St. Luke's.*

MR. WILBUR'S ARTICLES.

To the Editor of The Living Church:

I HAVE read with interest the Syllabus of Roman dogmatic teaching on Inspiration, from the pen of Mr. Wilbur in THE LIVING CHURCH of July 7th. In it he states under Thesis II. as a conclusion theologically certain and approved by the Catholic [Roman] Church: "There are no *Obiter Dicta* in the divine Scriptures of which the human writer alone is the author."

Is Mr. Wilbur strictly accurate in this statement? I think not. In an article in the *Nineteenth Century* for January, 1884, the late Cardinal Newman maintained that neither the Tridentine nor Vatican Councils taught directly that the inspiration of Sacred Scripture extended to every matter of fact contained therein, but only to Faith and morals. He then raises the question as to whether there may not be *Obiter Dicta,* "unimportant statements of fact not inspired, and therefore unauthoritative." In a small pamphlet full of powerful eloquence and vigorous writing, written a little later in defence of the same article, the Cardinal maintained the same position. I was at that time a student in a Roman college and know well that Newman had many theologians at his back. I can safely tell Mr. Wilbur, too, that in the decree of the Council of Trent (*Quarta Sessio.*) concerning the canon of Scripture, the phrase *libros ipsos integros cum omnibus suis partibus* has been a crux of interpretation from that time to this upon which the theologians have never been able to agree. The same phrase is used in Canon 4, *De Revelatione* of the Vatican Council, and like the phrase *Auctor utriusque Testamenti* of Florence and of Trent, and indeed of the Encyclical *Providentissimus Deus* of the late Pope continues to be a stumbling block of interpretation to the theologians. A great English theologian, the Abbot of Downside, says of *Auctor*: "The formula was introduced into the dogmatic language of the Church at the time when she was combatting the errors of Manicheism. . . . It was an assertion of the one divine origin of the Scriptures as against the double origin taught by Manes." The learned Abbot maintains

that no idea of literary authorship "was present to the mind of the Church in the word *Auctor*." Lagrange, Hummelauer, and many others would agree with the Abbot of Downside on this point.

If there is one thing upon which leading Roman Biblical scholars are agreed to-day, it is that the time for a comprehensive knowledge or definition of inspiration has not yet arrived. If there is another point upon which they are agreed, it is this, viz., that we have no correct notion of what divine authorship of a book means. The *a priori* reasoning of the majority of Roman theologians no longer holds good, and certain aspects of the traditional views presented to us by Mr. Wilbur and to which he thinks we ought to adhere, can no longer be fitted to the facts as Roman theologians themselves in ever increasing number, admit. It is not easy for many to-day to see how St. Paul's statement about leaving his cloak at Troas has anything to do *per se* or *per accidens* with faith or morals. It is one of those unimportant statements of fact which Newman would call an *Obiter Dicta* and which he thought might be written in a moment of suspended inspiration. By the way, what evidence have we that the writers of Scripture were conscious of their own inspiration at the time of writing? "Reason and observation," says Lagrange, "should be duly combined," to give us a notion of inspiration, and the results of inspiration must ultimately define for us its scope and object. But when shall we be in possession of all these results? Biblical facts must outweigh all preconceived ideas as to the essentials of inspiration, but it is evident that this was not so in the "conclusions theologically certain" of the School of Rome. Theologians of the Franzellin-Cornely type paid but scant attention to facts. The coherence of their theological system may be perfect in form, but the matter of a proposition is one thing and the form quite another. As a matter of fact, infallible? Canons need infallible interpretations, and many of the Roman text-books on inspiration will have to be rewritten or become obsolete. The day has gone by, too, when the agreement of a great number of theologians will constitute a proposition, theologically certain, or render its opposite temerarious. Newman's article and pamphlet were never condemned to my knowledge, although the great majority of theologians were ranged against him, and it is safe to say they would be still more immune to-day.

Port Dufferin, N. S., Canada. E. P. HURLEY.
July 11th, 1906.

BISHOP COLEMAN DENIES A STATEMENT.

To the Editor of The Living Church:

IN the July number of a certain publication it is stated that in the year 1900, I placed a certain friar under the protection of the Immaculate Conception.

Kindly give me space in your columns to say that this misleading statement is wholly and absolutely untrue.

July 19, 1906. LEIGHTON COLEMAN.

WHAT STEP SHOULD BE TAKEN BY A DISSENTING AMBASSADOR TO A FOREIGN COURT?

To the Editor of The Living Church:

AFTER much anxious thought, and after consultation with many friends as to my proper course of action," I have decided to address you for an opinion, and the opinion of the whole country. If I borrow some expressions from the "Open Letter" of the Rev. G. C. Cox, in your issue of the 14th inst., it is because my case is so similar to his.

I am a duly accredited Ambassador of the U. S. A. to a foreign Court.

After my appointment, quite a change took place in my views of the duties of an Ambassador, and of the character of the President by whom I was appointed. He is not a reliable man. He has made statements in reference to his parentage, truthfulness, character, and work, which I do not believe. He is not what he and his family records represent him to be.

Further, I do not think that I am bound to uphold the government of the United States, to press its interests, nor defend its rights. I am in fullest sympathy with the enemies of our flag. I do not believe in the wisdom of the framers of the Constitution, nor will I try to uphold it. Its statements are misleading, and I must so declare them. The President has the power to recall me, and deprive me of my official ambassadorship, but there is no power on earth that can deprive me of the right to denounce the Constitution, the Government, and the Flag.

My office insures me many honors, emoluments, and advantages, and these I wish to retain. May I do so? If I do retain the office, there must be some changes in the Constitution and Statute books, also in the public sense of right and wrong, looking to the "elimination of those principles which I am not disposed to accept." In short, I am not a loyal American citizen. Ought I to resign my official position? "I am endeavoring to follow the truth," not according to the popular estimate of truth, but "as I see it!" Truly yours,

M. A. TOLMAN.

THE SON OF GOD—OR THE SON OF MAN?

To the Editor of The Living Church:

SOME years ago, at a summer hotel in the mountains of Pennsylvania, I fell in with a very lovable man, a physician of no small degree of culture and refinement. We tramped the woods together for weeks, and became quite intimate, sociable, and brotherly. We did not often fall into any discussion of matters religious or theological, but one day in a moment of confidence, the doctor remarked that he was a Free-thinker, but added that, as he grew older and more ripe and mellow, he he was not quite so sure of the conclusions of his free-thought as he had been when younger. I said to him—

"Let me have your view-point. What is your difficulty? What is it, particularly, that you cannot accept?"

Said he—"Well, I cannot accept the miraculous birth of Jesus Christ. I am a physician. I am familiar with the invariable law of human generation. All human beings come into this world in a certain way, and by certain well-known agencies, and from this law there is no authenticated and believable variation or departure. I simply cannot honestly say, "He was conceived by the Holy Ghost, born of the Virgin Mary."

"Then," said I, "according to your view, Jesus was only the Son of Joseph and Mary, begotten and born as we all are, no more and no less? Now, doctor, let us be scientific, and scientific all through, and all round. When a number of facts are to be explained, or at least accounted for, the man of science looks about him for a theory which will account for *all* of the facts in the case. As was once said by Professor Henry, of the Smithsonian Institute, 'All science begins in a guess.' The man of science tries one explanation. He finds that, while it will account for some of the facts it is hopelessly at variance with others. He abandons it, and 'guesses again.' And so he goes on, till he finds a theory which will fit and account for *all* of the facts. That is science, as you and I well know.

"Very well. Let us now apply your theory and the Church's theory (if I may so call it) to the case in hand. Which of the two fits the better? Which better explains, or at least is more in harmony with all the facts? Jesus is said to have done wonderful miracles, and to have given forth such teaching as the world has never heard before nor since. How account for this singular fact, that of all the many hundreds of wise and good men, Jesus *alone* did these things? According to your theory, that He was only a man, these things are unexplainable. According to the Church's theory they are readily accounted for. For, if Jesus was the Son of God, one can see how He could do these mighty works. If He was the Son of Man only, they are unintelligible. The only other thing that I can see one could do, on your theory, would be to say that the record of the sayings and doings of Jesus is false: but that is, to my mind, so well established historically that it cannot be successfully assailed."

The doctor was silent—and I could not but pity him for his doubt, and love him for his silence.

Vailsburgh, Newark, N. J. HENRY MARTYN KIEFFER.

HEBREW IN THE SEMINARY.

To the Editor of The Living Church:

IN your issue of the present week, a letter from a member of the class of 1907 of the General Seminary appears, in which the writer refers to an editorial in the *Churchman* of June 23d, upon this subject.

I do not have access, here in the mountains, to that issue of the *Churchman*, and so am ignorant as to the general position assumed in the editorial; but certain statements made by Mr. McKim in his letter seem to indicate a condition of affairs

relative to the study of the literature and language of the Old Testament, which, to say the least, is alarming.

In the first place, the number of men in the class of 1907 at the General Seminary, which has secured dispensation from the study of Hebrew—seventeen out of forty-two—is far too large. Granted that there are circumstances in individual cases which entirely justify the omission of Hebrew; the difficulties of the subject, or the "distastefulness" to the student cannot fairly be counted among these. From the standpoint of mental discipline, difficulties exist to be overcome; and it is to be questioned whether that man has found his true calling, who finds the study of the Hebrew language and literature—the intellectual expression of that life which lies at the basis of Christianity—"distasteful."

Your correspondent says, "The *Churchman* trusts that this neglect of Hebrew will result, for those who drop the subject, in a wider study of subjects such as sociology and philosophy, which will be of practical value to them in their work as parish priests." But in what way can the study of philosophy and sociology ever compensate for the loss to the student who ignores that other phase of human development—the religious—of which the Hebrew spirit is at once the source and exemplar?

Greece with its philosophy, and Rome with its law and social development, are two great factors in the evolution of humanity; but they are not the only ones. The Hebrew nation, by its origin and in its growth, has been given a foremost place by the arbitrament of history, at the side of these two, because from Israel sprang the knowledge of the true God and the true religion.

It is the special privilege of the student for the holy ministry, to know at first hand the principles and history of Hebrew national life. Its literature, not only forms three-fourths of the bulk of the sacred canon of the Christian scriptures; the form in which that literature finds expression—the Hebrew language—is recognized as an almost unique vehicle for the expression of those ideas—religious and ethical, for which Israel as a nation expressly stood.

It is impossible in any translation, to carry over the subtle flavor of the original tongue, and it has been assumed from the beginning of theological education that knowledge of the sacred scriptures in the original shall be one of the primary requisites of such an education. The theological student ought for himself to know the treasures of the scriptures in the original tongues.

But someone will say: the student can secure for himself every advantage which the Hebrew scriptures offer, without a knowledge of the original. Translations of every description, besides the authorized versions, abound; and there is every possible aid given the student of the English Bible, so that a knowledge of the original is no longer necessary.

Now, whatever measure of truth lies in this statement, extends only to the ideas of the Old Testament writings. The form in which these ideas are expressed cannot be transferred; it remains the possession of the Hebrew language, in which, from the beginning it was enshrined. He who would understand the subtle charm of the Hebrew poetry, or solve the secret of its permanent hold upon the human spirit, must study the Hebrew language, and patiently unravel its mysteries for himself.

Ideas as lofty as those contained in the Old Testament are perhaps to be found in every language; but where shall we find them expressed in such an exalted literary form? What makes the Psalter the treasury of devotion of the civilized world? Not merely because the ideas there expressed are filled with the most exalted devotion; but because in it the greatest thoughts that man has ever thought about God, the soul, and the future life; have there received through the medium of the Hebrew tongue a unique, and chastely beautiful setting forth.

It may be true "that the average student finds the study of Hebrew very distasteful"; but certainly this cannot come from the nature of the study itself. It may come from the disposition apparently common in these days—to regard Hebrew as one of the antiquated studies—one no longer necessary to the equipment of the prophet of God. But I venture to assert that to that student who applies himself diligently to the conquest of its elementary difficulties, the study of the language of that "Scripture" which our Blessed Lord knew and loved, there will come as a reward, such a flood of light and beauty, as almost to dazzle him in its splendor, and at the same time he will learn a deeper philosophy than that of Greece; and a purer sociology than that of Rome or of our modern world.

No; the need of our seminaries is not less, but more Hebrew. A "smattering" of any study, is not for a moment to be thought by one who would "rightly divide the word of truth."

STEWART U. MITMAN.

Dingman's Ferry, Pa., July 21st, 1906.

A HELPFUL BOOK.

To the Editor of The Living Church:

WHILE the Faith is being impugned by some priests in the Church, permit me to call the attention of the laity to the Rev. Vernon Staley's very excellent little work, entitled, *Plain Words on the Incarnation and the Sacraments of the Gospel.* On St. Peter's day we lost an excellent Churchwoman to the Roman communion because her faith had been upset by the Crapsey heresy. Could she have had access to the above-mentioned work, her perversion would not have taken place, I feel certain.

W. L. CULLEN.

THE AMERICAN CHILD.

BY CONSTANCE FULLER MCINTYRE.

IN spending a summer abroad, one of the many differences which one notices between our manners and customs on this side of the water, and those one meets with elsewhere, is in regard to the children. One might imagine it unlikely, beforehand, that American and English children should differ materially, or their respective nationalities be patent except at close range. As a matter of fact, however, on ocean steamers, in hotels, and elsewhere, one sees at a glance, without even hearing it speak, whether a child is English or American.

So far as appearance goes, the American child, usually of a more slender build than the sturdy little John Bull junior, and his sister, looks trimmer and more modish. American mothers not only spend more lavishly on their children's wardrobes, but they are more painstaking in all the little details, such as determining the most becoming and stylish way of arranging the hair, and having it cut with that end in view. English children—even those of royalty and the nobility—are almost invariably dressed quite simply, in striking contrast to some of the juvenile New Yorkers. Whereas an English mother will frequently have a child's clothes made full large, so as to allow for growth, the American mother will have them "fitty"—just long enough, and no more.

Perhaps the main reason of this is that the American child is constantly in evidence, while the English child appears among his elders only at certain times—the nursery being his happy hunting ground, and the parlor and dining-room places he visits only on his best behavior. The typical American child, on the contrary, goes where he pleases, all over the house, and claiming oftentimes his share in the general conversation; he is (and does not fail fully to realize this himself) of more social importance in the family than his little English cousin usually seems to be.

This naturally develops the American child more rapidly. Everyone must have noticed the difference in children left almost entirely to servants from those who spend a large proportion of their time with their mothers. In the former case, the child may be fully as robust and well developed physically, but his intelligence will be less matured. Whether or no it is any permanent advantage to a child to be thus early brought forward is an open question. English people—contentedly persuaded that in this as most other matters they have found "the better way"—would probably consider it preferable for the child to develop more slowly, as being better for its health, and less trouble to its parents.

Still, even if we agreed with this, we can only follow the English plan of keeping a child wholesomely in the background, and placing health always first, up to a certain point; for different conditions and customs entail a different plan of life.

In most English homes the nursemaid and nursery for young children are a matter of course. And, unless the mother be thereby tempted to leave her children too much to the nurse, I think there can be no question that nursery meals, regular walks, regular times for naps, and so forth, are far better for the child's health. At nursery meals only wholesome food is set before a child, and—not seeing the profusion of fancy dishes of which our children in America are accustomed to want their share—he is perfectly satisfied with it, especially when the regu-

lar morning and afternoon walks have given him a good appetite.

Granted, then, that the average English child is healthier than the average American, still we cannot manage quite as they do, for the reason that the reliable nursemaid being unobtainable for the majority of us, on this side, we must nurse our own children. This means not that we can blithely give our entire time up to this, as an English nursemaid does, but that we must have a young child almost continually with us, combining with our care of it a hundred and one other duties and occupations. We may agree that nursery meals are preferable, but with a ménage boasting only one servant they are out of the question.

Still we can, and many of us do, insist that a child eat only such dishes as are wholesome and suitable, resolutely limiting the ubiquitous candy to the times when, in moderation, pure candy is really beneficial—after meals, when it does not spoil the child's appetite for the next repast.

The old-fashioned idea of raising children—that they should be seen and not heard—Americans have been accused of reversing: allowing their children to be heard so much and so constantly that the grown-ups may be seen, but cannot be heard themselves. The English are undoubtedly somewhat critical in the case of the American child—as shown not merely in general conversation but in their periodicals, where articles may be read on "The Cult of the Child," and similar topics. They judge this latter-day product, presumably, mainly from the rather pronounced type of American child to be met with in foreign hotels, who is always to the fore, and frequently acts as if the place were a castle of which he was owner, and the guests his vassals.

Perhaps we do let the pendulum swing too far in the opposite direction from that pursued by our grandparents. In our dread of crushing out individuality and initiative in children, we may encourage them to be too aggressive. In trying to foster and draw out their budding ideas, and make the most of them, we risk the danger of making our children opinionated.

Not only are their lessons made so interesting and easy that the proverbial "grind" needed to master any study seems to them old-fashioned and unnecessary, but the vast kingdoms of knowledge far beyond their ken—instead of breeding in them a sense of their own insignificance and ignorance—are thrust aside as "dry" and not "up-to-date," since, catching the spirit of the times, they are dangerously prone at a very early age to measure everything by a commercial yardstick.

But this is the extreme type, nor do I think it fair at all as a picture of the average American child, who seems to me, considering all the "spoiling" (as English people would consider it) attendant on his natural mode of life, is not only sprightly and *debonair*, charming to look at, but also gentle and amiable; guiltless, for the most part, of the *mauvaise houte* and *gaucherie* incident to the "hobbledehoy age," as the early teens are designated in England.

The American child, however young, seems to regard himself more as a social unit among other social units—be they other children or grown-ups—to whom in his own home, he owes the duties of hospitality, and with whom he chats quite naturally, as a matter of course, on whatever subjects occur to his small mind, untroubled by an *arrière pensée* that the grown-up may be bored or contemptuous over what is interesting and important to him. And this habit of mind—provided it does not lead to pertness, and I think it is rather the exception than the rule when it does—is for all practical purposes greatly preferable to the other extreme; that is to say, an exaggerated shrinking and shyness which assumes all grown-ups, until otherwise proven, a species of natural enemy to be kept at bay and out of all delightful secrets about guns, and toys, and fairies.

That the frank and fearless taking for granted of liking and good-will gains him more friends, both while he is a child and later on, we all know; for the genial fellow who is pleased with himself and all around him is more popular than the deeper, more thoughtful solitary, who is chary of opening out except to the favored few.

In fine, our American custom of more or less tabooing reserve in all walks of life—in striking contrast to English social ideals—is best inculcated early; the child being truly, as Wordsworth tells us, "father of the man," with one who has his way to make in a land where unexclusive geniality and good fellowship count for infinitely more than the reserve and exclusiveness which is the hall-mark of the English "upper ten."

LITERARY

RELIGIOUS.

The Life of Saint Mary Magdalen. Translated from the Italian of an Unknown Fourteenth Century Writer, by Valentine Hawtrey. London: John Lane, The Bodley Head. New York: John Lane Co.

Paradise Lost has been called the dream of a Puritan fallen asleep over his Bible: this story of the relation between our Lord and the family of Bethany might be called the dream of some pious mediæval monk, asleep, but with heart awake, musing over one small portion of Holy Writ: *Now Jesus loved Martha and Mary, and their brother Lazarus.* With much simplicity the writer explains that he is narrating not how he "knows of a certainty that things did happen, but how it pleases him to think that they did happen." And so, on every page, the reader meets with such phrases as: "Thus according to my fancy"; or, "It pleases me to think"; or, even more boldly, "Now I will say what I think."

As this fourteenth century writer thus deprecates the boldness of his imaginings, his readers of the twentieth may well pardon what they may not find altogether to their taste. They will not fail to perceive the reverence of the spirit of one who musing on sacred themes; feeling the Shadow of the Cross falling over the Blessed House of Bethany, that "Hospice for Christ" whither the Divine Guest repaired even in Holy Week; going thence with St. John and the Marys to "the hill called Calvary," gives reins to his imagination where a sobered taste is content with the silences of Scripture. Indeed, *The Life of Saint Mary Magdalen*, an appreciative critic of our own times has characterized as "one of the absolutely satisfactory works, so few but so exquisite of the Middle Ages." In the volume now issued, it is done by a sympathetic translator, into most worthy English. N. M. HITCHCOCK.

The Holy Grail. By James A. B. Scherer, LL.D. Philadelphia: J. B. Lippincott Co.

This volume is "a sheaf of essays and addresses" of which it was the intention of the author that "the Holy Grail should be the binding theme." The *Holy Grail* is therefore the subject of the first paper, the legend is re-told—"the vision of a sacred vessel bathed with light," which will bless and uplift the lives of those that follow its gleam.

Of *Henry Timrod*, the subject of the second essay, Sidney Lanier once said: Had he lived in Sir Philip's time, he might have been Sir Philip's brother, both in poetic sweetness, and in honorable knighthood. To *Sidney Lanier*, "minstrel and man," says the author, "wisdom was a passion, not as an end in itself, rather only as means toward the quest of the Holy Grail." The fine chapter on *The Crusaders* closes with "The Crusaders' Hymn," which pulses with the "heart's devotion of a myriad of Christian knights," who followed the gleam of the Grail.

The remaining papers are on *Liberty and Law, The Century in Literature*, each worth careful reading, each justifying the title of the book, upon the last page of which, speaking of Browning, the author says: "With him there is all the wonderful wide scope of his contemporaries, and all their deep, earnest quest, but of sadness, never a whit. Because he had somehow found! He drank from the true 'chalice of the grapes of God'; he saw the Grail unveiled." N. M. H.

Self-Knowledge and Self-Discipline. By B. W. Maturin, formerly of Cowley St. John, Oxford. New York: Longmans, Green & Co.

There must be very many people in this country who remember with gratitude the missions, retreats, and other preaching of "Father" Maturin. Such folk will expect to find inspiring matter in this volume, and they will not be disappointed.

Father Maturin combines the loftiest ideal of the spiritual life with wholesome regard for the actual conditions and practical possibilities of modern and work-a-day Christians. He exhibits rare balance—combining truth and counter-truth at every point, and satisfying the dictates both of sane judgment and of the most zealous idealism.

After preliminary chapters on Self-knowledge; The Principle of Self-discipline; and The Seat of the Conflict; he treats of the particulars of Discipline: Of the Will; Of the Mind; Of the Affections; and Of the Body. Then follows a valuable chapter on Mortification and the Supernatural Life, and a conclusion on The Law a Preparation for the Revelation of Love.

One of his leading thoughts should prove most helpful. It is that the aim of true discipline is not destructive of the natural faculties and propensities, but corrective. God made us to be what we are, and gave us our natural faculties for full exercise. Sin has brought these faculties into mutual discord, and given them perverted tendencies. Our task then is not to suppress, but to restore and strengthen all that is natural by bringing it into subjection to a spirit, controlled in turn by the Divine Spirit. Such a task is made

possible only by divine grace, but grace is not a substitute for our efforts or for our systematic self-discipline.

Another leading thought is this: that sinful habits cannot be changed by sudden measures or pitched battles; and that indirect methods, long continued, are required for victory. It is usually best to turn away from temptation to wholesome occupation of mind and affections elsewhere, rather than to face the temptation and use violence with it. "Therefore the effort of the soul must be to fill the mind so full of healthy thoughts that there is no room for others —trying not so much not to think of what is evil as to think of what is good."

Father Maturin does not inculcate abnormal or hot-bed spirituality, but such sanctity as is the fruit of sane judgment, practical ideals, and reality in the use of divine grace. The book will convince rational minds and inspire the efforts of those who are sincere.

FRANCIS J. HALL.

The Origin and Permanent Value of the Old Testament. By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. New York: Charles Scribner's Sons.

Writing as one convinced that the critical views of the Old Testament now dominant are established in their main lines beyond serious controversy, Dr. Kent gives us a skilful and constructive exhibition of these views, and of their effect on the interpretation and spiritual value of the several Books of the Old Testament.

The writer's skill and temper are both admirable, and he is rarely successful in making the views in question appear plausible and harmless. Difficulties, which are in fact very grave indeed, sink out of sight; and the naturalistic pre-supposition which demands their reconsideration from a more adequate stand-point is not allowed to exhibit its radical nature.

We do not charge Dr. Kent with any conscious suppression of truth. Rather we are persuaded that he has not entered into the real purport of the views which he sets forth so persuasively, and does not see that he has in fact rejected the authority of the Old Testament in the proper and historic sense of that term.

Until the supernatural factor in the production of Old Testament literature is done justice to, it is impossible to regard current views as established. No doubt much artificial and grotesque exegesis—based on the Protestant principle that the Bible is the sole source and rule of the Faith—is responsible for the prevalence of these views. But the premise that lies behind them and gives them their plausibility and drives into the background the real state of the burden of proof, is rationalistic to the core. It is that Israel's religious development must have been like that of other nations. It is this premise that convinces critics that the law must belong to a later stage of development than the prophets.

What Dr. Kent and many others do not realize is that, when we take the fact of supernatural and divine tutilage into account, we are enabled to see that the most likely order of development is in agreement with traditional views. Israel was as a child under special and direct government of God, who was educating His people in a parental way. Children, when left to themselves, develop law last. But in parental discipline and education, law comes first, rational teaching later on, and spiritual liberty last of all. It can be seen then that what appears likely to those who refuse to differentiate Israel's progress from the naturalistic methods of the Gentiles, seems incredible to those who accept the representations of Scripture itself—that Israel's regimen was theocratic in a unique and definitely supernatural sense.

The analogy urged between Old Testament and New Testament developments is not valid. The two Covenants are different stages in one long development under God, not parallel at all. The Old Testament describes the preparation of the child for manhood. Therefore it begins with law and passes on through discipline and prophecy. The New Testament describes spiritual Israel's attainment to adult knowledge through Christ, and his consequent emancipation from law to a dispensation of the liberty of enlightened discretion. In such a dispensation other laws of development come to the fore, reversing the temporal sequences of principles and their embodiment in Canon Law and Ritual.

Modern critics are bringing many facts to light and, in the end, will help us to a deeper knowledge of the Scriptures; but their generalizations are based on one-sided and superficial premises. They are in need of radical revision, which will come in due time.

FRANCIS J. HALL.

The Gospel in Action. By the Rt. Rev. Arthur F. Winnington Ingram, D.D., Lord Bishop of London. Imported by Thomas Whittaker, New York.

The Bishop of London is said to be the most popular preacher of the English Episcopate. Those who dip into this volume will be convinced that he is deservedly so.

It contains four groups of sermons: The West End Mission; Addresses to Men: Addresses to Women and Girls; Sermons on Special Occasions.

The Bishop always has something to say—some real evil to combat, some needed practice to encourage, some pressing problem to throw light upon. And back of it all is the confidence of a sure faith, and a deep love for and sympathy with souls in difficulty. He does not beat about the bush, but says what he has to say in a direct and manly way that is none the less loving and persuasive.

The sermons are addressed to English folk and reflect English conditions, but they have the note of universality; and no American will find them unhelpful or otherwise than convincing and inspiring.

F. J. H.

THE RECENT lectures delivered by the Rt. Rev. William Paret, D.D., Bishop of Maryland, on the Reinicker Foundation, under the title of "The Place and Function of the Sunday School in the Church," will be very shortly published by Mr. Thomas Whittaker.

The Social Law of God, sermons on the Ten Commandments, by the late E. A. Washburn, sometime rector of Calvary Church, New York, has just been republished by Thomas Whittaker, in a new and cheaper form.

MISCELLANEOUS.

Robert Browning and Alfred Domett. Edited by Frederic G. Kenyon. New York: E. P. Dutton & Co.

The letters of Browning to his friend, Alfred Domett, which make up the most of the book that bears their name, will be welcomed by those who, finding a "special appeal to them in Browning's poetry," desire to know of Browning the friend, as in his Letters to Miss Barret they had sought to know Browning the lover.

To the general reader the interest would be greater, more human, did the book contain some of the letters of "the friend that loved him," the Alfred Domett to whom the poet was wont to write so often as he could hear of a ship bound for Australia—that was in the forties of the last century and as a twelvemonth must elapse before an answer could be looked for, it is not to be wondered at that a letter should lack some of the delicate graces that one expects to find in that form of literature, even if Browning, in any case could have put in the sparkle. The sparkle of the book is given by Arnould, who writes charmingly to Domett, of Browning, the friend and idol of them both.

N. M. H.

First Steps in Mental Growth. A Series of Studies in the Psychology of Infancy. By David R. Major, Ph.D., Professor of Education in the Ohio State University. New York: The Macmillan Co. Price, $1.25.

In these admirable studies the author does not attempt to present an exhaustive dissertation upon genetic psychology, or even upon the psychology of babyhood, but merely to formulate the result of his personal observations of infant activity. To this end data were carefully kept concerning the mental development of one of his own children during the first three years of its life, these data being classified and interpreted as intelligently as was possible. However, it is the record which is valuable, rather than the interpretation, and Professor Major trusts that it will be of some importance to those who are interested in psychology, and also that it will prove suggestive to parents and teachers. The difficulty of the author's task was augmented because of the paucity of language, there being no appropriate words in which to describe rudimentary mental processes. However that may be, the book is interesting from any view-point, and is worthy of careful perusal.

PASTELS OF THE SAN FRANCISCO FIRE.

Mr. Charles Dormon Robinson, whose illustrations (one of them reproduced in color from the original pastel) of the San Francisco fire will appear in the August *Century*, has seen his home city burn four times. He was in the fires of 1851, 1853, and 1854, as well as in the much greater catastrophe of 1906. Mr. Robinson succeeded in making a painting of the recent fire when it was at its greatest height, on Thursday night from eleven to three in the morning. He painted thirteen pastels also, several of which the August *Century* will reproduce.

THE MAGAZINES.

E. S. CURTIS, who has devoted six years to photographing the Indians, and who has been recently given a large sum of money to finish this great work during the next five years, contributes to the June *Scribner's* another article on "Vanishing Indian Types," this one dealing with the Northwest Plains Indians, particularly the Sioux, Cheyenne, Crow, and Nez Percé.

NOTABLE in the August *Century* will be the first of several articles on "French Cathedrals" by Elizabeth Robins Pennell, with illustrations by Joseph Pennell, whose superb pictures of English Cathedrals have delighted art lovers and travellers. The names of author and artist assure a contribution to literature dealing with Cathedral architecture of rare charm and value. Mr. Pennell's drawings are free from the dryness of the professional plan, on the one hand, and from the slovenliness of the unarticulated "impression" on the other.

PEG.

By LOUISE HARDENBERGH ADAMS.

PEG! So they call you Peg! Well, are you the round peg in the square hole, or the square peg in the round hole?" asked the man who gazed quizzically at the small boy awaiting his order, in Mrs. Bent's Family Restaurant.

The boy flashed him a merry look.

"Most likely I'll be in both o' 'em holes, 'tween you an' Mis' Bent, if you don't give me your order soon," he said, significantly, making a pretence of rearranging the dishes on the table. "Did you say you'd take chops an' 'taters?"

"I never said anything of the kind!" The man's laugh brought a smile to the boy's thin face, "but you can bring them; and, say—Peg, do you suppose you can get me a glass of real milk?"

"I won't bring you none that ain't!" Peg declared, emphatically, trotting away with speed accelerated by the sight of Mrs. Bent's huge figure, advancing sideways, with the wisdom gained by years of experience, between the rows of tables.

"Ain't that boy waited on ye yit?" she asked glumly, pausing by the man and running a watchful eye over the tables near.

The man met her sour look with a good-natured smile.

"I was slow about giving my order," he said pleasantly. "The boy's all right."

"Sometimes he's slow's a walkin' pig, an' near 'bout's stupid." Mrs. Bent's sunken eyes gleamed in a way which boded small mercy for Peg's deficiencies. "But that's mostly at night," she added, failing to explain the length of Peg's days.

The man, whose object in visiting the restaurant was a desire to reach and benefit boys in Peg's condition, understood. He realized how Peg, the fag of the entire establishment, might well reach the slowness of physical exhaustion long before the place closed for the night. His glimpse of the boy's life thrilled him with the feeling of intense sympathy. Like Peg, he had borne the yoke of an avaricious taskmaster in his homeless, loveless youth, and the bitterness lingered in his memory still. Mrs. Bent's broad hand, as she steadied herself by grasping the nearest chair, suggested the means she employed in keeping Peg at his weary treadmill, while his careful handling of the contents of the tray he brought from the kitchen, betrayed his nervous fear.

"This's all very nice, but I think I'd like two fried eggs," the man said quietly, making opportunity for a further word with Mrs. Bent in regard to the boy.

"Peg's a good waiter, wonderfully good for such a small boy," he remarked in a conciliatory tone, glancing sharply at Mrs. Bent's puffed red face, "and it's a hard thing to find a really good one, in boy or man."

"Peg's bad 'nough," she said sourly. "I raised him, an' I ought to know. He's close kin to me, near 'nough fur me to have the first claim on him," she added belligerently, "an' other folks jest better—" She was interrupted by a call from the other end of the room, and wobbled away, scowling at Peg as she passed him on his return from the kitchen.

"Peg, what's your real name?" the man asked, as he accepted the eggs. "I know Peg's just a handy handle for you."

"Sam—he's our cook—an' he says Mis' Bent knows my right name," Peg stammered, with an angry look toward the woman who was settling a dispute by adding to it, "but she jest gits mad an' won't tell me, often's I've asked her."

"Do you think you're her nephew?" the man asked, his glance travelling from the boy's refined, sensitive face to the woman's coarse, heavy features, with a look of incredulity.

"Sam says I ain't any sort o' kin to her, an' you ken bet on what he says, fur he knows!" Peg's answer carried conviction. "Say, mister, I can't stay here an' talk no more, or she'll—" he paused suggestively, then slipped away to wait on the next table, glowing with a dim feeling of happiness, roused by the interest the man's manner betrayed in him. "I may be nothin' but Peg," he thought, "but Sam likes me, an' now this one acts like he did, too." His face shone as he dropped the dime, which his new friend pressed into his hand in passing, deep in his pocket.

"Sam, that man I tol' you 'bout, gin me this; can't you keep it fur me?" Peg asked, laying the dime in the cook's great hand, when he sought him with his next order. "Mis' Bent, she gits 'em all," he said ruefully, "an' she says they don't half pay fur my eatin', but someways I liked that man, an' I want to keep his money."

Sam nodded his white-capped head.

"I ain't blamin' ye fur wantin' to keep yer tips," he laughed, his voice as smooth as his gravy. "It riles me to see her go through ye're pockets, an' make ye fork 'em all out; well, I know one she won't git, ye ken rest yer mind easy on that."

"Say, Sam," Peg lifted an appealing face to the big man who had always stood his friend, "Sam, would you find out fur me, sometime when Mis' Bent's pleasant like, what's my right-real name?"

Sam put the plate he filled on a tray and thrust it into Peg's hands.

"Here's yer order! Now take it an' make tracks," he said sharply, giving Peg a shove the boy understood, as he hurried out of the kitchen just in time to escape Mrs. Bent's wrathful entrance.

That night, Peg crept into his nest of ragged, old quilts, in one corner of a back hall, with a strange feeling that the day had been an eventful one. He had made the usual number of blunders, and received the usual number of sharp words as a consequence. Sam had filled a plate with scraps of turkey, and sent him to the coal cellar to eat it, and that alone would have been enough to mark the day at any other time; but Peg decided, as he remembered the feast: "Sure, it weren't the turkey, though that was mighty good—it was the new man, an' it weren't his ten cents—'twas jest him."

The next morning Peg's new friend walked into the restaurant, and filled the boy with happiness by coming straight to his table.

"Well, young man! How goes the world with you by this time?" he asked, cheerily.

Peg twisted his ill-fitting, clumsy shoes in a shuffle of delight.

"Oh, I'm first-rate," he responded, giving the lengthy sleeves of his coat, the relic of a waiter long departed, an extra roll to free his hands. "Say!" he leaned over the table and clapped one salt-cellar on another to freshen their surface, "say, I like you—fine!"

"It's just the same here," the man smiled, "for I thought from the moment I laid eyes on you, we were going to be friends."

"I've got to git your order now," Peg cast a sharp look in Mrs. Bent's direction; "but there's one thin' I can't see, an' that's jest why you want to be friends with the likes o' me."

Sam, who judged Peg's customers by their effect on the boy, sent his very best in on the tray.

"That looks wonderfully good to me, and you must have known that I was hungry," the man said, appreciatively, with a look that warmed Peg's heart.

"I tol' Sam 'twas fur you, so he said he'd fix it extra. Sam's good when Mis' Bent ain't 'round," he said, cunningly, "an' when she's there, I know he likes me jest the same; but has to 'tend he don't to keep her from gittin' mad."

"So you have two friends who like you for just what you are," the man said softly. "Peg, here comes Mrs. Bent! Have you ever tried to make friends with her?"

Peg shook his head dubiously.

"I ain't ever wanted to try, an' 'sides—it won't work with her," he muttered under his breath, as Mrs. Bent called him sharply to gather the dishes from one of his tables.

All day Peg pondered over the new idea of making friends with Mrs. Bent. "I s'pose she'll most knock my ears off fur botherin' her, but if that man wants me to, I'll try," he decided, eager as a young knight to prove his willingness to face the enemy at his bidding. His opportunity came that evening, when he saw Mrs. Bent struggling with a knot in her shoestring.

"Say!" his voice was shrill with excitement, "say, Mis' Bent! I kin untie that fur you, slick's ken be," he piped, going down on his knees at her feet.

"Land o' misery! what's up with ye?" she exclaimed in surprise, watching Peg's nimble fingers make short work of the stubborn twist. "There! I might a worked at it all night," she said gruffly, slipping off the shoe. "I s'pose ye want somethin'—well, ye ken go tell Sam to give ye a little piece o' pie."

"Well, it paid anyway," Peg declared, as he dispatched the generous half pie Sam insisted was only a small piece, "an' I'm goin' to try it some more."

"Have you ever been to school, Peg?" his new friend asked, abruptly, one morning.

Peg's face grew long as he answered:

"'Twist! I went with 'nother boy two nights, but 'twasn't no use fur me to try, fur Mis' Bent wouldn't let me go no more."

"Then, as you can't read, I'll have to tell you what's on

this," the man began, giving Peg a card. "I may not come back here very soon, and I'll feel better if you know how to find me. My name, George Ladd, is on that card with my address, 1215 Clay Street; now take good care of it, Peg, and remember, I want you to come right to me if you're ever in need of a friend. Come as quick as you'd go to Sam."

"I'll come quick 'nough," Peg cried, his face flushing with eagerness; "but I whist you was a comin' back here, fur I like you more'n anyone. I like you a turrable lot!"

In his loneliness, Peg redoubled his efforts to serve Mrs. Bent. At first, she accepted his shy attentions with a rough laugh, then something he said awakened her memory, and the thraldom of its accusations roused her anger against him.

"Sam," she growled, "Sam, if ye don't keep Peg away from me, I'll—I'll—"

Sam eyed her with relentness keenness.

"Ye ken git rid o' him mighty easy," he said, meaningly, "an' I was jest a wonderin' how soon ye'd be wise 'nough to give him that letter to his ma, the one yer girl wrote 'fore she died in that room upstairs."

Mrs. Bent's face grew purple with anger. She choked strangely, then left the kitchen without a word.

Peg's memory, like the blurring dimness of fog, held confused ideas of a home. Sometimes, he had visions of a great pot of snowy lilies, growing in a sunny window, and could almost feel the strong arms, that held him up, where the lacy white curtains billowed about him, and where he could look into the depths of the golden-hearted flowers and smell their dainty perfume. Many a night, while his tired little body tossed restlessly in his burrow of tattered, dirty quilts, he dreamed of sweet, pure white lilies, and unconsciously carried their influence into his days.

Mrs. Bent had long been under suspicion of harboring in the rooms that she rented out above her restaurant, persons who were in hiding, and evading the law. So when she insisted upon Peg's adding to his work the service for the upper rooms, Sam's protest amounted to a fierce rebellion.

"It's bad enough to work the kid to death where he's now," he cried, angrily, "but it's jest work that's hurtin' him now, fur when folks's eatin' they ain't got much time to show up their badness, but 'em upstairs—they're possessed wors'n pisen snakes—an' Peg ain't goin' up there to learn badness, an' git the slime o' their wicked words pitched out at him."

All day Sam stormed and argued, without result; that evening, Mrs. Bent ordered Peg to answer the up-stairs calls the next morning.

Peg, who had been reduced to a state of dumb activity by the day's turmoil, crept into his corner, shaking with fear, and sobbed himself to sleep.

Hours later, Sam lifted the boy into his strong arms:

"Sh-s-sh," he whispered, clapping his hand over Peg's mouth, "keep still, or the ol' cat'll git ye! Don't let a sound out if ye love yer life, till I say ye may."

Confidence in Sam kept Peg silent as he found himself carried swiftly down the dark alley back of the kitchen. When they reached the street, Sam set him on his feet.

"I ain't plannin' to be took up fur stealin' ye," he chuckled, taking Peg by the hand, and leading him through a dim maze of streets into a better part of the city.

"Day's comin', an' this's Clay Street," he said at last, stopping where the tall buildings cast deep shadows. "1215's in this block, an' now, Peg, soon's it's lighter, ye go straight to Mr. Ladd. I tol' him I'd bring ye soon's I could, so he's all ready to look out fur ye. I hate to let ye go, Peg; but I ain't a goin' to let ye grow up bad fur any old Bent woman. Peg, open up yer shirt an' put this letter tight 'gainst yer skin," he commanded, giving Peg a package, and watching him button his ragged shirt over it. "Now mind! I got that letter from Mis' Bent—no need o' tellin' how—but it tells 'bout the way she got ye. Mis' Bent's girl was yer nurse, but yer ma never knowed that; fur the girl tol' her she lived way out in the country. She was smart, an' planned it out with her ma, Mis' Bent, to steal ye an' make yer ma pay 'em a lot o' money to git ye back. Yer pa was dead, an' they thought they had it easy; but somethin' scart 'em, an' so they kept ye. Give that letter right to Mr. Ladd, an' don't let anyone see or touch it but him. Now I must be a goin'." Sam's voice grew husky, "an' if ye ain't Peg next time I see ye, it won't make no difference 'tween us." He drew Peg to him for a moment, then before the boy realized what he meant, he slipped away in the half-light of the dawn.

An hour later, Peg crept out of the doorway of an empty store, where he had sobbed himself to sleep. 1215 was just at the end of the block, and in a few moments, Peg, with his hand in Mr. Ladd's was telling his story.

Following the clue he found in the letter Sam had given Peg, Mr. Ladd carried the boy straight to his mother, who rejoiced with exceeding joy, and gave thanks for him as one raised from the dead.

* * * * *

John Goodall stood among the lacy curtains of a sunny window, and gazed intently at a cluster of pure white lilies, growing in a great flower pot.

"Mother," he said, softly, throwing his arm shyly about the sweet-faced woman by him, "mother, when I was jest Peg, I dreamed 'bout lilies: sweet-smellin', white lilies, in a place like this."

"It wasn't a dream, for you must remember them," she said, softly; "the very morning your nurse started with you to visit grandma, and never came back, I held you up to look at the lilies, and ever since I've kept them growing for you."

"Oh, mother! I'm jest like 'em!" John cried, eagerly, "fur the Peg part o' me was down in the dirt—" He stopped abruptly. "But, say!" he went on, his face glowing, "mebbe 'twas a good thing I did have to learn to rustle. Mr. Ladd said I was a good waiter, an' even if I can't make so very much at first, I know I ken soon, an' lots o' boys no bigger'n me help to support their mothers."

Without a word regarding the fortune that was waiting for him, his mother drew him into her arms.

"I'm the proudest woman on earth," she laughed, softly, "proud because I've a dear son to depend upon."

STORIES OF ARCHBISHOP TEMPLE.

During an Ordination week at Fulham, a rather self-assertive and talkative candidate ventured to quote some words of Horace at the breakfast table. "Where does the line come from and how does the stanza end?" asked the Bishop. The young man was obliged to confess that he had forgotten. "Then you have no business to quote at all," replied the Bishop, "for the words that follow give the passage quite a different sense from what you intend."

A rather juvenile divine preached a sermon of a decidedly ambitious type, and was evidently not a little elated that he had been able to deliver it for the edification of his diocesan. But on the return to the vestry there was no appreciative utterance, and the unrobing went on in silence. Then the Bishop, having donned scarf and overcoat, shook hands with the vicar, and, turning to the preacher, said blandly: "Your text doesn't mean what you said it meant, and if it did, it would not have borne the application you put upon it."

"I think, your Grace, it may save time if I rise to move——", said a Bishop at the Lambeth Conference. "You can save more time by sitting still," was the uncompromising reply.—*Selected.*

DUTY TO THE CLERGY.

Perhaps there can be no better place than this to speak of the general duty of the Church to her clergy. We hear and see on all sides that this is an era of unexampled wealth and prosperity throughout the country. The material and financial improvement is visible on all sides. I ask you, my brethren of the laity, if you have been careful to see that your faithful pastors have partaken of the general prosperity and good fortune which have come to you. Along with this general prosperity has gone its inevitable accompaniment, and increase in the price of commodities. Unless you do see that with the rise in the price of the necessaries of life your pastors receive an increase of income, then your prosperity brings loss and suffering to those whom the apostle exhorts you to esteem very highly in love for their work's sake. Let me ask you to think of these things. I can see many evidences of your increasing wealth. I enjoy your gracious hospitality, and have my part in your welfare and rejoice with you. Let me see in the reports of our faithful clergy that you make them sharers of your joy and partakers of the good things which God has sent so abundantly to many of you.—*Bishop of North Carolina.*

NIGHT TIME.

Every night we go to sleep,
And forget the vanished day,
'Till away the shadows creep,
'Till the stars all hide away.

All of life is but a day;
What to us the night between?
When the dark and gloom have sway,
By our eyes they are not seen.

When our last sleep we shall take,
Will it not be as 'tis here?
Only those we leave awake,
Shall the darksome shadows fear.

Lucia B. Cook.

Church Kalendar.

Aug. 5—Eighth Sunday after Trinity.
" 6—Monday. Transfiguration.
" 12—Ninth Sunday after Trinity.
" 19—Tenth Sunday after Trinity.
" 24—Friday. St. Bartholomew. Fast.
" 26—Eleventh Sunday after Trinity.

Personal Mention.

THE Rev. REESE F. ALSOP, D.D., who is on a tour around the world, visiting the Church Mission Stations, may be addressed in care of Brown, Shipley & Co., Piccadilly, London.

THE Rev. GEORGE W. ATKINSON, JR., rector of the Church of Our Saviour, Montoursville, Pa., who has been very ill in the Williamsport Hospital, is greatly improved and will soon leave the hospital.

THE Rev. DR. W. K. BERRY, rector of St. Andrew's Church, Newcastle, Me., expects to sail for England on August 1st. His address during August and September, will be "Sandringham," Hastings, Sussex, England.

THE address of the Rev. D. A. BONNAR, until September 5th, will be 477 Hudson Street, New York City, where he will be in charge of St. Luke's Chapel of Trinity parish.

THE Rev. THOS. A. HAUGHTON BURKE, rector of St. Mark's Church, Tarrytown, N. Y., sailed for England on Tuesday, July 24th. The services, during his absence, will be in the care of Rev. Messrs. E. Wilson, D.D., and Charles Ferris. Address care of Brown, Shipley & Co., London, England.

THE Rev. EDWARD S. DOAN'S address during the months of July and August, will be Catawba Island, Ohio.

THE Rev. FREDERICK INGLEY, a recent graduate of the Philadelphia Divinity School, has accepted the rectorship of St. Mary's Church, Braddock, Pa., to succeed the Rev. A. C. Stengel.

THE Rev. JAMES G. LEWIS, D.D., of Tuxedo Park, N. Y., has been spending his vacation at Lane Park, near Toronto.

THE address of the Rev. J. M. MCGRATH will be, care of "The Mount Pleasant," Bretton Woods, N. H., until October 1st.

THE Rev. C. W. MACWILLIAMS has resigned the charge of St. Peter's Church, Sheridan, Wyo., and will go East to spend the summer. He will be succeeded after September 1st by the Rev. Richard Whitehouse.

THE Rev. CHARLES MORISON, for twenty-four years rector of St. Matthew's Church, Sunbury, Pa., has resigned.

THE Rev. G. W. PALMER, M.D., of Ashland, Neb., now in charge of St. James' church, Philadelphia, has declined a call to Chico, Calif.

THE Rev. G. E. RENISON has left St. Vincent, Minn., to become assistant at the Church of Our Saviour, Chicago. His address is 700 Fullerton Avenue, Chicago.

THE Rev. JOHN G. ROBINSON has resigned the rectorship of St. Thomas' Church, Dover, N. H., and accepted a call to St. James' Memorial Church, Pittsburgh, Pa.

THE address of Chaplain HERBERT STANLEY SMITH, 3d Inf., U. S. Army, is changed from Ft. William H. Seward, Alaska, to Ft. Wright, Spokane, Wash.

THE Rev. FREDERICK P. SWEZEY has resigned the rectorship of Trinity Church, Collinsville, Conn., his resignation to take effect October 1st, at which time he will assume charge of Christ Church, Shrewsbury, and St. John's Chapel, Little Silver, N. J.

ORDINATIONS.

PRIESTS.

SALT LAKE.—On the Fifth Sunday after Trinity, in St. Mark's Cathedral, Salt Lake City, the Bishop of the diocese, the Rt. Rev. Franklin S. Spalding, D.D., advanced to the priesthood the Rev. GEORGE TOWNSHEND. The Bishop preached the sermon, and the candidate was presented by the Rev. George C. Hunting. Mr. Townshend will continue in charge of Epiphany mission, Provo, Utah.

MARRIED.

MALLORY-DUSTAN.—In St. John's Church, North Adams, Mass., on July 16, 1906, by the Rev. Mr. Tebbetts, rector of the parish Mrs. KATHARINE F. DUSTAN, formerly of Boston, to the Rev. CHARLES L. MALLORY, rector of St. Matthew's Church, Kenosha, Wis.

DIED.

CAMMANN.—In Rochester, N. Y., June 13th, HELEN FITZHUGH CAMMANN, wife of the late Edward Cammann of Geneva, N. Y., and daughter of the late Daniel H. Fitzhugh of Livingston County, N. Y.

Grant her, O Lord, eternal rest, and let perpetual light shine upon her. Amen.

CONEY.—Entered into Life Eternal, at her residence, Worcester, England, July 11, 1906, CAROLINE CONEY, mother of the Rev. Wm. Coney, sometime rector of St. Paul's, Salem, Oregon, aged 77 years.

PATTERSON.—On July 15th, at Valley Forge, Pa., THEODORE F. PATTERSON, aged 62 years, of 1121 S. 48th Street, Philadelphia.

RICHMOND.—In New York, July 20th, FRANCES, daughter of the late Rev. James Cook RICHMOND.

MEMORIAL.

JOHN WESLEY NORTON, August 1, 1905. To be numbered with Thy saints in glory everlasting.

NOTICE.

BISHOP'S HOUSE,
Fond du Lac, Wis.

Would the author of the novel *Fair Haven*, kindly send me his address?

C. C. FOND DU LAC.

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CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to $2,500, by writing to the JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

UNLEAVENED BREAD.

THE SISTERS OF ST. MARY are prepared to furnish a pure, unleavened bread for the Holy Eucharist, round, with various designs, and square, prepared for fracture. Samples sent on application. PEEKSKILL, NEW YORK.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: MISS A. G. BLOOMER, Montrose, N. Y.

ERBEN ORGAN FOR SALE.

THE VESTRY, intending to purchase a new and larger organ for St. Paul's Church, Richmond, Va., offers for sale their present three-manual Organ, containing thirty speaking stops, etc. For further particulars address: WM. C. BENTLEY, Chairman of Committee, Box 285, Richmond, Va.

WANTED.

POSITIONS OFFERED.

CURATE WANTED—A sensible man, loyal, unmarried. Large church, delightful people, splendid opportunity—Middle West. Addrss: RECTOR, care LIVING CHURCH.

WANTED.—A good organist and leader for Choir of mixed voices. Must be a Churchman. References required. Excellent opportunity for pupils. Apply: A. B., LIVING CHURCH, Milwaukee.

WANTED. — TEN ACTIVE MISSIONARY Priests, five white men and five negroes; reasonable support. BISHOP NELSON, Atlanta.

POSITIONS WANTED.

A CLERGYMAN'S DAUGHTER, with much experience, desires to know of some place where she can do social work among white or colored people. Can play Church music, and has some knowledge of trained nursing. Highest references Address: JEAN, care THE LIVING CHURCH.

ORGANIST AND CHOIR DIRECTOR desires a change. Young, single, communicant, graduate N. E. C., Boston, pupil Guilmant, moderate salary, field for teaching, references. MENDELSSOHN, care of LIVING CHURCH, Milwaukee.

BY experienced young Englishwoman, position in home of refinement as useful companion, or care of invalid. Knowledge of nursing, housekeeping. Active, methodical. References exchanged. Disengaged in September. Nebraska or Iowa preferred. No. 143, care LIVING CHURCH, Milwaukee.

FOR COMING YEAR by young Churchwoman, Church school preferred, to teach violin, Latin, German, Spanish, and mathematics. Address: "H," 914 Washington Street, Evanston, Illinois.

WANTED TO SUPPLY.

WANTED—BY A SOUTHERN RECTOR, to supply anywhere in the North during August and September. Efficient service guaranteed. Communicate with specific information —SOUTH SUPPLY—care this office.

PARISH AND CHURCH.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

APPEALS.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia.

I heartily endorse the above as most worthy.

A. M. RANDOLPH,
Bishop of Southern Virginia.

BISHOP OF CALIFORNIA FUND.

The following subscriptions to the "Bishop of California Fund" have been received by THE LIVING CHURCH, and the grand total acknowledged has been forwarded to Bishop Nichols:

C. P. S., Delanson, N. Y.	$ 5.00
I. M. Woodruff, Naperville, Ill.	5.00
Total	$ 10.00
Previously acknowledged	966.47
Grand Total	$976.47

NOTICES.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, *General Secretary.*

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

AMERICAN CHURCH MISSIONARY SOCIETY.

This Society being obligated by the funds intrusted to its care to continue operations, desires to enlist the coöperation of all who sympathize with its object.

As an auxiliary to the Board of Missions, we are to collect all we possibly can for the work of Domestic Missions, for the Missions in Cuba and Brazil.

We, therefore, solicit contributions and desire particularly to enlarge our legal membership. Please, therefore, join us by becoming Annual Members by the payment of ($3); Life Members ($100) and Patron ($500). Remittances to be made to GEO. C. THOMAS, Treasurer, or Rev. A. S. LLOYD, D.D., Secretary, 281 Fourth Avenue, New York City.

BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

The King's Revoke. An Episode in the Life of Patrick Dillon. By Margaret L. Woods, Author of *A Village Tragedy, The Vagabonds*, etc. Price, $1.50.

A Benedick in Arcady. By Halliwell Sutcliffe, author of *A Bachelor in Arcady, Ricroft of Withens*, etc. Price, $1.50.

Picturesque Brittany. By Mrs. Arthur G. Bell. With Illustrations in Colors by Arthur G. Bell. Price, $3.50 net.

The Life of John William Walshe, F.S.A. Edited with an Introduction by Montgomery Carmichael, author of *In Tuscany*, etc. Price, $1.50 net.

Walt Whitman. A Study. By John Addington Symonds. The New Universal Library Series. Price, 50 cts.

BONNELL, SILVER & CO. New York.

Our Flag, Our Rose, and Our Country. With Other Songs by John McDowell Leavitt. Price, 50 cts. net.

GEORGE W. JACOBS & CO. Philadelphia.

Twenty-five Hymns. From the Hymnal of the Church: Set to New Tunes. By Rev. Henry E. Cooke. Price, 40 cts. net.

PAMPHLETS.

Apropos of Spelling Reform. By F. Sturges Allen. The Bradly White Co., New York.

THE CHURCH AT WORK

THE NORTHAMPTON CONFERENCE.

The Vacation Conference of 1906, held at Northampton, Mass., from July 7th to July 22nd, had a registered attendance considerably exceeding two hundred, who for the most part remained throughout the entire session. The weather was ideal, the instruction practical, the equipment of church and college buildings well nigh perfect, and the enthusiasm kept up to the very close on the evening of the 22nd. Sixteen dioceses were represented, and almost all forms of Church endeavor. Bishops Vinton, Darlington, Knight, and Hall were present. Aside from those on the programme there were clergy from a dozen dioceses, and there came from five principal cities laymen charged with the duty of studying the Seabury movement and on their return home to report to those who sent them the feasibility of putting plans of work in operation in new directions. The General and Educational Secretaries of the Board of Missions, and the General Secretary of the Woman's Auxiliary were present and spoke. There were also enrolled in the membership the presidents of the Western Massachusetts, Connecticut, Long Island, and Maryland diocesan branches, while there were many vice-presidents and other officers of auxiliaries in other dioceses. Juniors were well represented.

The School of Missions and Bible Study during the second week had as instructors the Rev. Samuel R. Colladay, who gave lessons based on the Epistle of St. Paul to the Hebrews; the Rev. Dr. Samuel Hart, who gave five studies in the history and construction of the Prayer Book, and the Rev. Everett P. Smith, who conducted mission study classes as he and his assistants had done during the first week. Seelye Hall proved ideal for the meeting places of all classes, as well as for mission and Sunday School exhibits.

The second week began with Morning Prayer in St. John's Church, the preacher being Bishop Darlington of Harrisburg. In the afternoon on College Lane lawn there was an open-air service, the vested choir and about twenty clergy marching across the campus. The next two nights were taken by Dean Ussher of Grand Rapids. On the first he gave a world view of mission fields, speaking for nearly two hours. On the second night his talk was illustrated, and again for almost two hours he was listened to with intense interest. His pictures of Babylon and Nineveh were very fine, and his talk was intended to show the remarkable confirmations of the Bible text that have been made by recent discoveries. On Tuesday evening the Rev. Robert B. Kimber of New York and Mr. Robert A. Woods of South End House, Boston, spoke on the Church and the Settlement—whether the Settlement should or should not be started and maintained by the Church. On Wednesday afternoon the diocesan officers of Woman's Auxiliaries met by invitation at the rectory, guests of Mrs. Lyman P. Powell, and later, out of doors, there was a conference at which Mrs. Lawton S. Brooks, president of the Western Massachusetts Branch, presided. The speakers were Miss Wheeler of Raleigh, Deaconess Massey of San Antonio, Miss Wall of the Japan mission, and Miss Sturgis of the Junior Auxiliary. That night in Assembly Hall, Mrs. Brooks again presiding, the speakers were Mrs. A. L. Sioussat of the Maryland Auxiliary, Miss A. B. Richmond of the China mission, Miss Julia C. Emery, and the Rev. E. P. Smith. On Thursday evening Mr. Eugene M. Camp told by request of the Seabury Society and its aims, and he was followed by Mr. William Edgar Geil with a travel story in British East

OPEN-AIR SERVICE AT NORTHAMPTON CONFERENCE, SUNDAY AFTERNOON, JULY 15TH, ON COLLEGE LANE LAWN.

Africa. On Friday night the Girls' Friendly had a reunion, Miss Mary Benson, the national president, being one of the speakers. Bishop Vinton presided.

The afternoons throughout the Conference, and especially during the second week, were used to emphasize the vacation idea. There were trips to the top of Mt. Tom, to Mt. Holyoke College and through a famous notch in some mountains, a visit to the Home Culture Clubs which were founded by Mr. George W. Cable, the author, and a trolley picnic, in which practically the whole Conference joined. The financial end of the meeting is declared by the Seabury Society to have been satisfactory, sufficient funds for expenses being in hand in advance, and the fees and offerings going almost wholly to the general work of the Society. Speaking of the movement thus far, and especially of the Conferences thus far held, the president of the Society said to a representative of THE LIVING CHURCH:

"There is coming to be a constituency of these meetings. For example, not a few who have been here were either at New Milford or Richfield Springs on both preceding years. They were here this year, more enthusiastic than ever for missions, and more pronounced in their conviction that good comes to the Church from these summer meetings. The women in attendance were especially grateful for the part they have in the movement. It is recognized that the Society is working for men and missions. The Northampton is not a woman's conference, and yet women are, and I hope will always be, admitted to all of its privileges. Hence it was that the women moved and had adopted at the closing business session some resolutions of gratitude for all of the many privileges that had been enjoyed.

"The plan of entertainment of members was excellent, as it seemed to me. Members were not scattered, although it was not possible to accommodate all under one roof. They were entertained in groups of from fifteen to forty, making pleasant companies. In the halls there were none other than Conference members, and almost no member stayed in a house alone, apart from a company of other members. Emphasis this year was laid upon work of the Church at home, and there were comparatively few missionaries among the speakers. Another year, when more are home from their fields, it will be possible to vary the programme and hear from more of them.

"The keynote of the Conference of 1906 was that men must take a larger share of the work of the Church. It was declared many times that men in many cities, not all men but a considerable number of men, stand ready to work, and need only leadership to enable them to accomplish important results. It was encouraging that laymen came from half a dozen cities, all eager to get the most out of the Conference and learn all they could about Seabury plans, and to return to their homes and tell other men what they saw and learned. On one night a conference of men only was held, lasting until midnight. Plans were gone over thoroughly, and the Seabury Society was asked if it could not invite some men to New York in October or November next, there to consider a formal statement to be issued to the Church, outlining what laymen may do and how and where they may do it. I can say without any appearance of boastfulness that many practical results grew last year out of the New Milford and Richfield Springs meetings, and that there is every reason to believe that even larger results will grow out of the Northampton Conference of 1906."

At the final business session, when thanks were expressed to the College and to the local parish, a resolution was adopted asking the Seabury Society to return, if possible, to Northampton for a Conference in 1907.

VACATION CONFERENCE GROUP AT NORTHAMPTON.

THE clergy seated are, from left to right: The Rev. David Sprague, Amherst; the Rev. Lyman P. Powell, Northampton; Bishop Vinton, the Rev. Dr. L. C. Seelye, president of Smith College, Bishop Darlington, Bishop Knight, and the Rev. L. N. Caley, Philadelphia. Standing, from left to right, are the Rev. W. T. Dakin, Springfield; the Rev. Dr. Albert C. Bunn, Brooklyn; the Rev. Jos. Reynolds, Rutland; the Rev. W. D. Johnson, Wilkes' Barre; the Rev. Dr. M. A. Johnson, Northampton; the Rev. E. P. Smith of the Board of Missions; the Rev. John T. Kerrin, Jamestown; the Rev. J. M. Hayman, Germantown; and the Rev. Samuel McEwan, Johnsonburg, Pa. At the right of the column is the Rev. F. D. Buckley, Waterbury, Conn., and seated in the company is the Rev. Dr. W. W. Smith of the Sunday School Federation. The picture was taken at the end of the first week.

SMITH COLLEGE, STEPS OF STUDENTS' BUILDING.

FAILURE TO ELECT A BISHOP COADJUTOR

AFTER eight ballots had been taken at the meeting of the diocesan Synod of the diocese of Fredericton, Canada, July 12th, for the selection of a Coadjutor Bishop, it was apparent that it was impossible for the choice to be made at the time, and it was moved by Mr. Justice Harrington, seconded by chancellor Allen, that the Synod adjourn until the first Tuesday in October, to meet in Fredericton, when the first business should be the election of a Coadjutor Bishop. This resolution was carried unanimously.

In the voting, Canon Richardson of St. John was the choice of lay delegates. The clerical vote was pretty evenly divided between Canon Richardson and Archdeacon Neales. Archdeacon Neales received nineteen votes on the first ballot, which was increased to twenty-seven on the eighth, while Canon Richardson received fifteen on the first, which was increased to twenty-five on the last.

GIFTS CONSECRATED.

AT ST. THOMAS' CHURCH, Somerville, Mass., Sunday morning, July 14th, the Rev. R. Farrel Duffield assisted his father, the rector, and preached the sermon. After Morning Prayer a brief and impressive service of consecration of two memorial gifts was said by the Rev. R. F. Duffield. Messrs. O. E. Flewelling and Guy P. Duffield brought to the altar a private eucharistic set of silver in memory of Katherine Smith (Winters), and a baptismal font ewer of lacquered brass, a gift from the rector's wife, Mrs. Eliza P. Duffield, in memory of her father and mother, Dr. George E. Shipman and Fanny E. Shipman. The consecration of the latter gift had been set for this Sunday, as the grandsons of Dr. and Mrs. Shipman could be present. The *In Memoriam* vessels were placed on the font in order to give the congregation an opportunity for closer inspection after the service. St. Thomas' church has received in the last few years many memorial gifts—a pulpit and altar, a lacquered brass altar cross and vases and alms basin, in addition to the two gifts consecrated on Sunday.

A LARGE GIFT TO THE DIOCESE OF CALIFORNIA.

A SAN FRANCISCO paper says:

"In place of the palatial residences which once graced the brow of famous Nob Hill and elicited the admiration of every visitor to the Pacific Coast, a magnificent Cathedral is likely to rear its spires heavenward from the lofty elevation. The block upon which stood the residence of the late Charles Crocker and the home of Will H. Crocker, which is bounded by California, Sacramento, Taylor, and Jones Streets, is likely to be deeded to the Episcopal diocese of this city to be used as a site for its Cathedral, diocesan house, and divinity college.

"'It is very appropriate,' said Will Crocker yesterday, when asked whether the heirs to the Crocker estate intended to donate that property to the Episcopal diocese. 'It is exactly in keeping with our sentiment to devote that block to the building of a Cathedral, in order to perpetuate the memories and associations so dear to all of us, which will forever cling to that locality. It has long been the intention of the members of our family to consecrate that block to such uses as you speak of, and most of those interested in the property have given their consent. Only two of the heirs have not done so yet, but there is no doubt that they will give their consent when asked. The

property has not been deeded, nor has any paper been drawn up, but it will be done as soon as the people to whom the land is to be deeded are ready to build.'"

"A meeting of the vestry of Grace Church was held at the Bishop's residence to consider the proposition. The vestry heartily approved of Crockers' gift, and appointed three of its members, L. M. Ringwalt, William Mintzer, and William H. Crocker, with the rector, the Rev. David Evans, to confer with the Bishop and the Standing Committee of the diocese of California on the question of merging Grace Church into a Cathedral.

"The Bishop has always been closely associated with Grace Church, and in early days it was called the Cathedral. It is expected within a few weeks to roof over the walls of the ruin at Stockton and California Streets and services will again be held. If the Bishop and the diocese approve of Crocker's offer it will be some years before a Cathedral building gets under way."

DEATH OF ARCHDEACON MARSH.

ON JULY 12th, there passed away at the family residence in London, Ontario, Canada, Archdeacon Marsh, after an illness of some months. The venerable clergyman was in his 91st year and had spent most of his life in Canada, though he was born in London, England. His first charge was at Ingersoll, where he was rector until 1857, when the diocese of Huron was divided off from the diocese of Toronto, after that he became secretary treasurer of the new diocese, and on the death of Archdeacon Brough, was chosen to fill his position as archdeacon of London, and also rector of St. John's, London Township. Archdeacon Marsh was married four times, and is survived by a widow, three sons, and six daughters.

MEMORIAL PARISH HOUSE.

AT COOPERSTOWN, N. Y., the corner-stone of the new parish house of Christ Church was laid on Monday, July 16th. The new building is given by a parishioner, Miss Florence Virginia Sill, as a memorial to her mother, Lavantia Wood Sill. The corner-stone was laid by the rector, the Rev. Ralph Birdsall. Bishop Potter made an address. The Rev. Dr. W. W. Lord, a former rector of the parish, pronounced the benediction. The Rev. Edmund S. Middleton of Yonkers also took part in the service.

BECOMES RECTOR EMERITUS.

THE Rev. Samuel Ringgold, D.D., has resigned the rectorship af St. John's Church, Knoxville, Tenn., which he has held for nearly twenty years. The vestry regretfully accepted the resignation, and elected him rector *emeritus*. Dr. Ringgold has passed his 80th year. The daily *Sentinel* of Knoxville says:

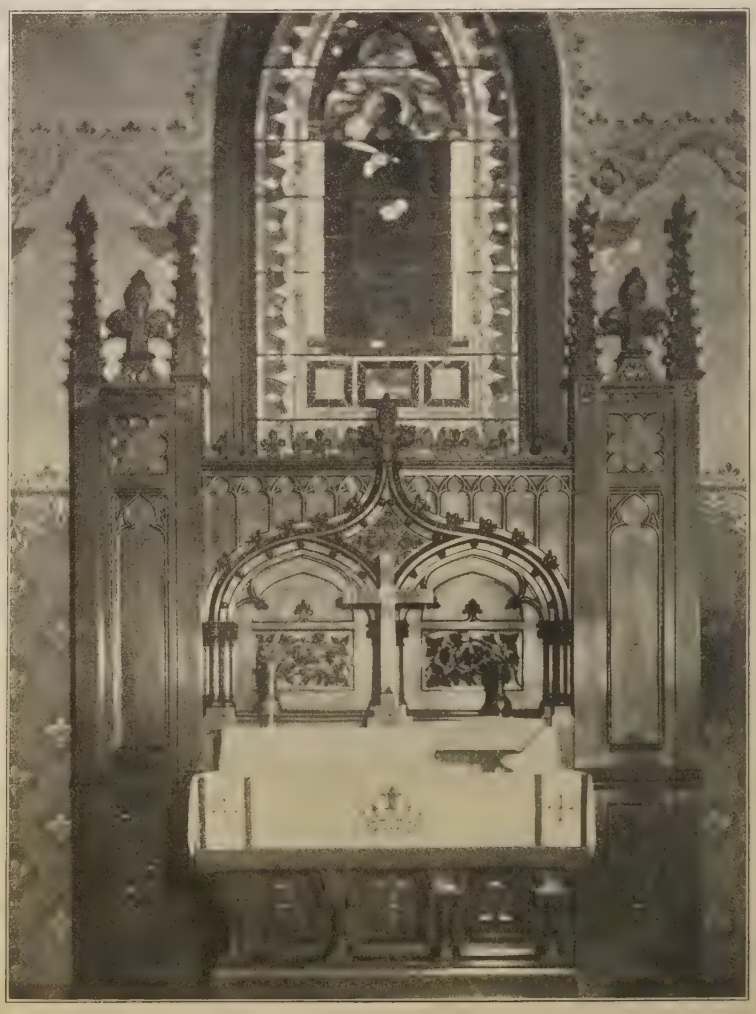
"Dr. Ringgold's first association with St. John's Episcopal Church dates back more than a generation ago. In 1874 he conducted a three days' mission in that church, and so favorably impressed were its members with his ability, his consecration, his energy, and his zeal that they tendered him soon thereafter a call to its rectorship, which he declined. This was followed by two other calls later. The third one Dr. Ringgold accepted and entered zealously upon the discharge of the important and responsible duties of rector of this large and influential congregation, and has since faithfully and acceptably devoted nearly twenty years of life to its interests.

"The congregation and communicant roll has grown wonderfully during Dr. Ringgold's incumbency. A new and perhaps the handsomest church building in the city has been erected, and all the conditions of the church, spiritually and otherwise, have been most gratifyingly enhanced. The announcement of Dr. Ringgold's resignation will be received with genuine regret not only by the large church membership he has served so faithfully and satisfactorily at all times, but by the citizens of Knoxville generally, of all classes, creeds, and conditions who have known and loved him for so many years. At the same time the announcement that he will remain in Knoxville as rector *emeritus* will be a source of gratification to his hundreds of friends here."

A MEMORIAL REREDOS.

A HANDSOME reredos of quarter-sawed oak, has been placed in St. John's Church, Oneida, N. Y. (Rev. W. R. McKim, rector).

This much-needed piece of furniture is the gift of the Misses Carter, in loving memory of their mother, Mrs. Flora Josephine Kilbourne Carter, who entered into life in 1902.



MEMORIAL REREDOS, ST. JOHN'S CHURCH, ONEIDA, N. Y.

The finials on the side panels rise 14 feet from the sanctuary floor. The altar, which was in the old church, is Romanesque in design, so the two central panels are modified Romanesque, the whole being brought together in a true Gothic arch to harmonize with the architecture of the building. The *Alpha* and *Omega* in the two side panels of the altar are carried up to the top panels of the reredos, while the appropriate grape designs in the two central panels of the reredos appear again in the lower panel, at the side in reredos, thus the two pieces of furniture are made to harmonize.

The *fluer de lis* appears in the finials and the upper ornamentation of the central arch and middle portion, and in this way brings the latest piece of furniture in agreement with the other furniture of the chancel.

The whole work is massive in effect and reality, and the carving, all hand work, is elaborate and splendidly executed.

The work has been done by the Manitowoc Seating Co., after designs submitted by them. In speaking of the gift, the rector said: "It is a fitting and worthy memorial of a worthy woman."

AN HISTORIC CHURCH CELEBRATES.

THE old Yeocomico church, Cople parish, in Westmoreland Co., Va., celebrated its 200th anniversary on the 15th inst., the Bishop of Virginia officiating. The Rev. Robert A. Castleman preached in the morning. The evening sermon was delivered in Cople Chapel, Hague, by the Rev. Albert R. Walker.

The first rector of whom there is any record was the Rev. Charles Rose (1754-1758). In 1773, the Rev. Thomas Smith was minister. He was probably preceded by the Rev. Augustine Smith. The Rev. James Elliot was rector in 1779, and the Rev. Washington Nelson in 1835. In 1842 the Rev. Wm. N. Ward succeeded the Rev. Mr. Nelson. Mr. Ward was succeeded by the Rev. Theodore S. Rumney, D.D., in 1849, who was succeeded by the Rev. Edward McGuire in 1850. He was followed by the Rev. Wm. McGuire in 1852, who was succeeded by the Rev. T. Grayson Dashields in 1854. Mr. Charles P. Rodefer was minister during the Civil War, and for some time after he left, the parish had no minister. Within the present generation the following clergymen have officiated in the

order named: The Rev. John J. Lloyd, D.D., Rev. Pendleton Brooke, Rev. Robert A. Castleman, Rev. David F. Ward, Rev. Austin B. Chinn, Rev. Albert Rhett Walker, Rev. Franklin A. Ridout, and Rev. Charles H. Gross.

An effort is being made to raise an endowment fund sufficient to keep the church and grounds in a state of preservation that will be a credit to the diocese. There is no church more nearly associated with both the history and traditions of the early days of Virginia than old Yeocomico, and its churchyard contains the names of many of Virginia's most distinguished families.

The committee in charge of the celebration and to receive contributions for the endowment fund consists of Dr. Wm. H. Fairfax, Wat. T. Mayo, William J. Cary, S. Downing Cox, Walter R. Caubhe, Robert H. Garven, John R. Gray, Frederick Griffith, and Augustus Davis.

ST. MARY'S SUMMER HOME FOR CHILDREN.

THE present season finds marked changes and improvements in the Summer Home at Kenosha, Wis., of the St. Mary's Home for Children.

The original cottages erected about ten years ago on the lake shore just south of the Kemper Hall grounds have been moved about half a mile further south to a high and breezy bluff, where an additional cottage has been built to accommodate the yearly increasing number of children who are brought here from Chicago to enjoy and gain strength and vigor from the fresh winds and the bright sunshine which the lake shore affords, and also from the good and plentiful food which the good people of Kenosha aid so largely in supplying.

Best of all in the list of improvements stands the new chapel, "St. Mary's-by-the-Lake," whose great gold cross can be seen far out on the lake, and whose frequent bell carries a message of prayer and praise as far to landward.

The chapel, the gift of Mrs. Lydia Hibbard of Chicago, a long-time and most generous friend of the Sisters of St. Mary in their mission work in Chicago, and a memorial to her granddaughter, Grace Gregory, was consecrated on Wednesday, July 18th, by the Right Rev. the Bishop Coadjutor of Milwaukee, acting for the Diocesan. Attending the Bishop were the Rev. B. S. Bert, deacon of Immanuel Church, Racine, acting as crucifer, and the Rev. Alfred W. Griffin, chaplain of Kemper Hall and of the Summer Home, as the Bishop's chaplain. In response to the Bishop's knocking upon the chapel door with his staff, the door was opened by Mrs. Hibbard's little granddaughter, Katherine Castlebury. The Communion service, Simper. in G was well and heartily sung by the children of the Home. The Bishop's sermon from the text—Psalm cxvi. 11-12—was an appeal especially to the children to remember all the benefits which were theirs, by the blessing of God, through the agency of the Home and its managers and benefactors, and highest of all, this Holy House, where they might receive the Cup of Salvation, the Blessed Sacrament of the Altar, whereby they might be made able to share with their Lord in that other Cup which He hath blessed—the Cup of suffering and trial, of the bearing faithfully of the burdens of life, so that they might come at last to share also in His glory.

The day was beautiful, and a number of persons interested in the work of the Sisters of St. Mary were present from Chicago as well as from the town.

BOISE.

JAMES B. FUNSTEN, D.D., Miss. Bp.

The Bishop Back from Alaska.

THE BISHOP and Mrs. Funsten, and son James, and Miss Long, superintendent of St. Luke's Hospital, have returned from their vacation to Alaska.

It is something of an experience, said the Bishop, in speaking of the trip, to be surrounded by icebergs in the middle of July. It is a long 1,500 mile journey up along the Alaskan coast, but it is well worth the trip to see the magnificent scenery that skirts the ocean. The mountains with their snowy caps and their fringe of evergreens rear themselves up thousands of feet, almost from the water's edge.

The Bishop states that it was not so much the beauty of the scenery, though that was wondrously beautiful, that appealed to him, as did the immensity and grandeur of it all. The mountains extending not for a few miles, but for a thousand miles along the coast the range is right there.

The party visited the principal points of interest, including a trip to see the White Pass railroad, the first one to be built in Alaska, and which leads over the snowy range to the headquarters of the Yukon. The Treadwell mines, Juneau, Sitka, and Wrangell, were some of the points visited along the coast.

The Bishop returns much benefited from the delightful trip, and with renewed health, ready to take up the multifarious duties of his missionary district. All are glad to welcome him home.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Work Commenced on St. Luke's, Evanston—Mortgage Reduced—Choir Encampment.

THE FIRST sod was broken for the new St. Luke's Church, Evanston (Rev. Geo, Craig Stewart, rector), on Sunday, July 15th, when the rector *emeritus*, Dr. Daniel F. Smith, after appropriate prayers and ceremony, began the work. The first stage, which it is hoped will be completed before the winter sets in, will provide a building to seat about 500. The completed church will seat over 900, and will cost about $125,000.

FIVE YEARS ago, $6,800 was borrowed to build and furnish the building now occupied by the congregation of St. Barnabas' Church, Chicago (Rev. E. J. Randall, priest in charge), but through the excellent work of the faithful priest and loyal helpers, the amount has been reduced to $2,500, a payment of $250 having been made on the mortgage, July 16th.

THE REV. AND MRS. GEO. CRAIG STEWART will spend the month of August in the Rocky Mountains.

CHOIR encampments are now at their height. The boys of St. Luke's, Evanston, are now at Delavan Lake, Wis., and St. Barnabas' choir is encamped at Bang's Lake, Wanenda, Ill.

THE REV. W. W. LOVE, Dean of Grace Cathedral, Davenport, is *locum tenens* at the Church of the Atonement, Edgewater, from the middle of July to the middle of August.

ABOUT seven hundred children attended the recent Sunday School picnic of St. Peter's Chicago, at Ravinia Park.

TRINITY CHURCH, Chicago (Rev. Z. B. T. Phillips, rector), is in the hands of the decorators, and while the improvements are being made the services will be held in the chapel. The organ is being enlarged at the same time, and when completed will have 31 speaking stops, 10 mechanical stops, and 12 pedal movements.

THE REV. DR. AND MRS. JOHN HENRY HOPKINS of Epiphany Church, Chicago, will spend August in camp at Grand Isles, Vermont.

THE CHOIR of Grace Church, Oak Park, has just returned from its annual camping at Lake Beulah, Wis. The rector, the Rev. E. V. Shayler, sang the daily offices with full choir on the lake front, and a very interesting feature was the attendance of a number of Jesuit priests, who came from their summer house on an adjacent island, and sat in their boats and listened reverently to the service.

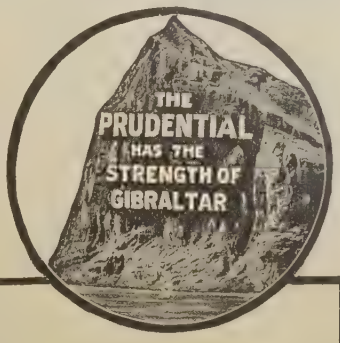
Summer congregations at Grace Church are nearly 50 per cent. larger this summer than ever before.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

The Church School for Boys—A Law Question Settled.

THE NEED of a private school for boys in Denver has long been felt. The Hill School has been established to meet this demand. It will embody all the best features of the leading preparatory schools of the East. The school is located between 8th and Colfax Avenue, Denver, and will open Wednesday, September 19th, with Wm. H. Graham, A.B., and the Rev. Geo. H. Holoran, A.B., as principals. The school will be di-



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vided into three departments: the Primary, the Secondary, and the Collegiate. Special attention will be given to physical culture and such outdoor sports as tennis, football, and hockey. Provision is also made for drawing, elocution, fencing, and the modern languages. The motto of the school is "*Fortiter, Fideliter, Feliciter.*"

THE QUESTION of taxation of "The Home," a Church institution of Denver, under the supervision of the Rev. F. W. Oakes, which has been before the Supreme Court of Colorado, has just been decided in favor of The Home. The question was one of interpretation of the laws. These laws are clearly stated, but for political reasons were questioned. The amount paid will be refunded. This decision removes a great danger from all Church and charitable institutions of Colorado.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Litchfield Archdeaconry—Interesting Relic—A New Parish—Tower Struck by Lightning.

THE ANNUAL meeting of the Archdeaconry of Litchfield was held in St. John's parish, Washington (the Rev. Theodore M. Peck, rector), on July 10th and 11th. Appropriations were granted for the ensuing year to the aided parishes, and apportionments made of the amount to be raised. On Tuesday evening a service was held in the church, with missionary addresses. On Wednesday morning the Holy Communion was celebrated by the Archdeacon, the Rev. John F. Plumb of New Milford. The sermon was delivered by the Rev. George H. Buck of Derby, Archdeacon of New Haven. It was from the text, "He saved others, Himself He cannot save." The essayist was the Rev. Storrs O. Seymour, D.D., of Litchfield—"The Duty of the Church in the Formation of Patriotic and Civic Character." The exegete was the Rev. G. Henry Smith of Kent—I. Cor. xv. 28.

St. John's is showing a marked degree of prosperity under the present rector. His father, the late Rev. William L. Peck, is remembered with great affection as the zealous priest of the parish, five and twenty years ago.

AN INTERESTING relic has been discovered in the eastern part of the diocese. It is deemed "worthy of special notice" by one of the newspapers. A time-stained pamphlet: "Sermon preached before the Convention of the Protestant Episcopal Church at New Brunswick, in the state of New Jersey, on Thursday, 7th July, 1785, by the Rev. Mr. Rowland. Published by the desire of the Convention." The text is I. Cor. xiv. 40: "Let all things be done decently and in order." The letter "s" is printed in the old-fashioned way and capital letters are profusely used on the quaint old pages. The sermon is a good plea for the form of service of the Episcopal Church, which the author says "gives a religion without superstition, enthusiasm, or hypocrisy, a religion founded on the sure promises of the everlasting God, built on the corner-stone Christ Jesus."

ALL SAINTS' MISSION, Oakville, in the town of Watertown, has been made by the Bishop, with the advice and consent of the Standing Committee, a separate parish, and it will be known as All Saints' Church, Watertown.

THE REV. J. ATWOOD STANSFIELD of St. Paul's, Waterville, who has served for some time, has been elected minister in charge. The work was started some twenty years ago by the Rev. Herbert N. Cunningham, rector of Christ Church, Watertown.

AT NEW HAVEN, in a recent thunder shower, the lightning struck the tower of Trinity Church. The bolt followed the iron rod in the centre of the turret to the roof, shattering the cap of same and weakening the turret so that it will have to be rebuilt. Holes were made in deck of tower and slate roof injured by falling stone. The damage is fully covered by insurance.

THE TOWN of Canton, in Hartford county, has lately celebrated its centennial. It was set off from Simsbury in 1806. On Sunday, July 15th, special services were held in the eight houses of worship in the township. At Trinity Church, which is located in the village of Collinsville, a fitting service was conducted. The sermon was preached by the rector, the Rev. Frederic P. Swezey.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Deaf Mute Service.

THE REV. MR. MANN filled appointments at St. Alban's mission, Indianapolis, on Sunday, July 15th, morning and afternoon, with good attendance despite the hot weather. On Monday evening, a combined service was held at Trinity Church, Bloomington. On Tuesday evening, the 17th, Mr. Mann met a number of the deaf of Louisville, New Albany, and Jeffersonville at All Souls' mission in the chapel of Christ Church Cathedral of the diocese of Kentucky.

IOWA.

T. N. MORRISON, D.D., Bishop.

Rector Called to St. Luke's, Des Moines.

THE REV. WM. SPENCE JAMES has been called to St. Luke's, Des Moines, and will probably accept. The church has been newly carpeted, and the church renovated and improved.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

In Memoriam.

A REQUIEM CELEBRATION of the Holy Communion was held in St. Paul's Church, Coffeyville, July 15th, for the late Robert Lloyd Wells, junior warden and one who devoted his life towards advancing the Catholic faith. The service was conducted by the Rev. Father Armstrong of Sedan.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

New Rectory Proposed for Ft. Hamilton.

BISHOP BURGESS recently visited St. John's, Fort Hamilton, Brooklyn (Rev. James G. Lewis, D.D., rector), and confirmed twenty-six persons. The vestry have taken steps to provide a rectory in the near future.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Personals—An Outing for Children.

THE REV. DR. DIX, rector of Trinity Church, New York, who has been ill at the Hotel Somerset, Boston, several weeks, was so far recovered on the 19th to undertake the journey back to New York, accompanied by his wife, daughter, and a nurse. Arriving there he went directly to his city home, where he remained a few days and then departed for his summer place on Long Island, where he expects to remain for the rest of the season.

THE REV. ERNEST W. WOOD of St. Mark's, Southboro, is recovering from an aggravated attack of inflammatory rheumatism. Mr. Wood is pleasantly remembered in Boston, where he was in charge of All Saints' Church, Ashmont, during the absence of the Rev. Charles T. Whittemore, the rector.

THE REV. EDWARD ABBOTT, who lately was made rector *emeritus* of St. James' Church, Cambridge, celebrated his 65th birthday a few days ago at his country home at Wilton, N. H. A number of friends summering in the neighborhood called to congratulate him.

CHILDREN from four of the local churches and the Church Home at South Boston enjoyed an outing recently, being the guests of the Randidge Fund. Those from the Church of the Advent were in charge of the Rev. Frederick A. Reeve, who is supplying in that parish during the summer; from the Church of St. John the Evangelist, Rev. Fr. Feild and Rev. Fr. Turner; St. Margaret's, Brighton, and St. John's, Roxbury, in charge of laymen. They went to Long Island on the steamer *Monitor*, and the day proved a delightful one.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Foundation of St. Paul's Church Laid.

THE FOUNDATIONS are all in for the new St. Paul's Church at Mishawaka, and work on the superstructure has begun.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.
WM. WALTER WEBB, D.D., Bp. Coadj.

Bishop Webb at Kilbourn and Hudson—Kemper Association at Madison—Chapel Consecrated—Improvements at Kemper Hall.

BISHOP WEBB visited St. Paul's Church, Kilbourn, and the 22nd inst. This place is a famous summer resort at the head of the Dells of the Wisconsin river; and owing to the presence of a number of Church people of the kind who attend church on Sunday when away from home, the deacon in charge of the mission was able to arrange for a fine service. Mr. Hegeman, organist at All Saints' Cathedral, Milwaukee, presided at the organ, and several ladies also from Milwaukee, did duty in augmenting the choir. Mrs. Tyrrell sang a solo as an anthem.

BISHOP WEBB made his first visitation to St. Paul's Church, Hudson, on Tuesday, July 10th. The day was begun with the pleading of the Holy Sacrifice for the Confirmation candidates, some of whom were present at the service. In the evening, the Bishop administered the laying on of hands to six persons, prepared and presented by the Rev. Isaac Houlgate, whose faithful work has been most acceptable. The former rector, Rev. Lee R. S. Ferguson, was in the chancel with the choir, and the Rev. Wm. Watson said Evening Prayer, etc. The Bishop preached an inspiring sermon from the text, "He that endureth to the end, the same shall be saved." After the benediction, the congregation assembled at the adjoining rectory to meet their new Bishop Coadjutor.

THE CHURCHMEN among the faculty and students of the University of Wisconsin at Madison, have formed the "Kemper Association." Its object is to keep students who come from Church homes, in touch with Church life during their student days. The rector of Grace Church (the Rev. A. A. Ewing), the only parish in Madison, is active in work among the University contingent.

ON THE 18th inst., the Bishop Coadjutor of the diocese consecrated St. Mary's Chapel-by-the-Lake, on the grounds of Kemper Hall, Kenosha. This chapel is in connection with the Summer Home for Children, under the care of the Sisters of St. Mary. The chapel is a memorial, built by Mrs. Lydia Hibbard of Chicago in memory of her granddaughter, Miss Grace Sterling, who was killed in Chicago several years ago by being thrown from a horse.

AT KEMPER HALL, Kenosha, as every summer, improvements are under way. This year Armitage Hall is being rebuilt to provide music and class rooms and additional

rooms for students. A new organ from the Kimball Co. is being built in the chapel and the steam heating plant of the entire group of school buildings is being overhauled and a new additional boiler installed.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Choir Boys in Camp—New Church at Hamline.

THE CHOIR BOYS of St. Paul's Church, Winona, went on the steamer for Lakota, where they will go into camp in the pavilion in Brown's Grove. The boys look forward to this outing through the year. It is the reward for the faithful service they render in attending choir rehearsals and singing at Church services throughout the year. While in camp, the boys will be in charge of their director, Professor Horace Seaton, and the Rev. Edw. Borncamp.

GROUND was broken at Van Buren and Fry Streets, Hamline, a suburb of Minneapolis, for the new church of the Epiphany. The congregation have been worshipping in a hall, but hope soon to be in their new church, which is to be built at a cost of $5,000.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Items of Interest.

IT IS the intention of the rector (the Rev. Henry P. Horton) and vestry of Calvary Church, Columbia, to erect a rectory and parish house to meet the growing needs of the Church in this university town. Columbia, with her comparatively small community, has already raised some $3,000 for this purpose, and it is intended to send out a committee, in the fall, who hope to raise the remainder of the sum required in the diocese and from outside friends who are interested in the work the Church is doing among students and which has heretofore been much hampered in Columbia for want of proper facilities for gathering them together.

AT THE fortieth annual meeting of the St. Luke's Hospital Association, the following named gentlemen were elected as Board of Directors for the ensuing year: Wm. H. Thomson, president; H. N. Davis, vice-president; S. S. Hutchins, secretary; F. J. McMaster, treasurer; W. K. Bixby, Charles Clark, Carroll M. Davis, L. D. Dozier, E. Mallinckrodt, Harvey G. Mudd, and Henry C. Scott. The Very Rev. C. M. Davis was appointed chaplain, Miss Belle Gregory, superintendent, Miss Ella Fligg, superintendent of the training school. The medical staff consists of thirty-three physicians, including specialists.

THE CHURCH PERIODICAL CLUB reports a year of successful work. One hundred and twelve magazines have been sent regularly, 25 books, 1,026 odd magazines and papers, 1,187 Easter and Christmas cards and calendars, 10 pieces of music, 10 pictures, 7 boxes, and 28 packages.

HOLY INNOCENTS' PARISH (Rev. Wm. A. Hatch, rector) has sustained a loss by the death of the last survivor of the original members of the parish, Mrs. Eliza Oxnam.

WE NOTE that Missouri is asked to contribute $350 this year toward the theological department of the University of the South, to which she is now affiliated. The Right Rev. D. S. Tuttle, D.D., the Very Rev. Carroll M. Davis, and Dr. Fayette Ewing are members of the Board of Trustees.

MONTANA.

L. R. BREWER, D.D., Bishop.

A Garden Party.

A BRILLIANT garden party and musicale was given last evening by the choir of the Church of the Holy Spirit, Missoula, on the rctory lawn on East Main Street. The rectory yard was lighted by attractive Chinese lanterns, and the crowd which mingled among them was quite large. During the course of the evening a good musical and literary programme was rendered, which consisted of instrumental selections by Misses Fay Foster, Helen Lombard, and Marie Bishop, and vocal selections by Miss Della Harding. Dainty refreshments were served. At the close of the affair the members of the choir, which had it in charge, were quite highly complimented on the successful outcome of their efforts.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
DAVID H. GREER, D.D., Bp. Coadj.

Organ Consecrated.

AFTER THIRTY-TWO years of service, the organ of St. Mark's, Tarrytown, was taken down, thoroughly cleaned, repaired, and some small improvements made. The expense of this important work was met by Dr. Erdmann Brandt of Tarrytown as a memorial to his wife, who was for some years a devoted communicant of the Church. On Sunday, June 23d, the work having been completed, the organ was reconsecrated by the rector. On Friday, June 29th, an organ concert was given. The leading organists of Tarrytown taking part. The proceeds of the concert were for the choir fund.

OREGON.

Resignation of the Rev. E. T. Simson—Diocesan Statistics.

THE REV. E. T. SIMPSON, who has been in charge of the parish at Corvallis the past year, has resigned, and is soon to leave for Honolulu, H. I., where he will assume the duties of Dean of the Cathedral. Mr. Simp-

DIDN'T BELIEVE

That Coffee Was the Real Trouble.

Some people flounder around and take everything that's recommended but finally find that coffee is the real cause of their troubles. An Oregon man says:

"For 25 years I was troubled with my stomach. I was a steady coffee drinker but didn't suspect that as the cause. I took almost anything which someone else had been cured with but to no good. I was very bad last summer and could not work at times.

"On Dec. 2, 1902, I was taken so bad the doctor said I could not live over 24 hours at the most and I made all preparations to die. I could hardly eat anything, everything distressed me and I was weak and sick all over. When in that condition coffee was abandoned and I was put on Postum, the change in my feelings came quickly after the drink that was poisoning me was removed.

"The pain and sickness fell away from me and I began to get well day by day, so I stuck to it until now I am well and strong again, can eat heartily, with no headache, heart trouble, or the awful sickness of the old coffee days. I drink all I wish of Postum without any harm and enjoy it immensely.

"This seems like a strong story, but I would refer you to the First Nat'l Bank, The Trust Banking Company, or any merchant of Grant's Pass, Ore., in regard to my standing, and I will send a sworn statement of this if you wish. You can also use my name." Name given by Postum Co., Battle Creek, Mich.

Still there are many who persistently fool themselves by saying "Coffee don't hurt me." A ten days' trial of Postum in its place will tell the truth and many times save life. "There's a reason."

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son will be a great loss to Oregon, and has done remarkable work at Corvallis.

SOME figures from the new diocesan Journal:

	1905	1906	Increase
Families	2,127	2,465	338
Baptized Persons	5,951	6,625	674
Confirmed Persons	3,024	3,918	894
Baptisms	265	293	28
Confirmations ..	104	236	132
Communicants ..	3,055	3,289	234
Value of Church property	$297,550	$355,600	$68,050

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Legacy to the Church—Death of William B. Whitney—New Church at Langhorne—Mr. Miller Improving.

THE Domestic and Foreign Missionary Society of the Church in America and the Children's Seashore Home at Atlantic City, N. J., according to the will of Anna W. Stille, widow of one of the Provosts of the University of Pennsylvania, will each receive $1,000.

THE SOUL of William Beaumont Whitney, a gentleman of the old school, entered into rest on Tuesday, July 17th. Mr. Whitney was once the superintendent of the Sunday School of St. Luke's Church, Germantown, then he became a communicant of Christ Church, Germantown, and subsequently a communicant of St. Michael's Church, Germantown. He was connected with many organizations. Funeral services were held on Friday, July 20th, at his late home.

IN THE autumn of 1905 there appeared on the part of several persons residing in the borough of Langhorne, a desire to enter into a movement for the erection of a church building in that place. After some consideration it was found that Langhorne was within the field long occupied by the regularly organized mission called St. James', Eden, and that under the canons of the diocese, no parish or mission station could be organized within the limits of said mission, and that to accomplish the purpose it was needful to change the site of the mission to Langhorne. A petition to the Bishop, expressing this wish and promising to furnish the necessary money for the purchase of a lot and to build thereon a stone church was presented. A site was selected at a cost of $2,000, given by Mrs. Henry W. Watson, the title vested in the trustees of the diocese of Pennsylvania, to be called St. James' mission. On May 10th, 1906, at a special meeting, the plans and specifications, together with several bids for the erection of the building, were presented, exclusive of lighting, heating, and the furnishing of the pews; the bid accepted was for $5,000. Sufficient funds have been subscribed and the corner-stone will be laid on August 14, 1906, by the Rev. Joseph Wood, Jr., priest in charge, who is also one of the older graduates from Nashotah Seminary.

MR. EWING L. MILLER, treasurer of the diocese, who sustained a serious accident to his leg at Hightstown, N. J., whilst in an automobile on Saturday, July 14th, is slowly recovering. The other members of his family were not seriously injured. He is in the Episcopal Hospital.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.
F. F. JOHNSON, Ass't. Miss. Bp.

Letter from Bishop Hare.

BISHOP HARE writes: "The month of June was full of matters of great interest in South Dakota. The presence of the Assistant Bishop, who has adjusted himself with great cheerfulness and ease to his new conditions, added very much to the interest of Convocation. The commencement of All Saints' School, helped by almost ideal weather and the presence of many sympathetic friends, was strikingly successful. While we were sad to say good-bye, the departure of the students to their homes in several different states could not but suggest to everyone the power of a Church school like All Saints' to radiate light in many directions and disseminate in many influential homes manifold seeds of good.

"Soon after, I started on a ten days' trip in the Indian country. Eighteen hours after leaving Sioux Falls I reached, at half past one o'clock in the night, Valentine, the nearest railway station to the Rosebud mission. Here Mr. L. K. Travis, the principal of St. Mary's Indian mission boarding school, met me, and we started in a buggy for the school, a drive of thirty-five miles. A rain was falling, which, however, was so quiet that it did us no harm but only added to the freshness of the vast expanses of country, at first agricultural and then grazing land, through which we passed. A timely lull in the rain allowed the children of St. Mary's School to follow their bent, and, as soon as they saw us in the distance, they came trooping towards us, ranging in age from six to seventeen. Each little one claimed the privilege of taking me by the hand and leading me towards the school. As I had only two hands and there were at least fifteen applicants, they found the problem hard of solution. However, a pat on the head or cheek of this one and then another and a salutation with a wave of my hand after the Indian fashion, 'I shake hands with you all,' seemed to give general satisfaction.

"The school is situated upon rising ground, commands a fine view of the endless rolling prairie and of a large Government school three miles away, and a substantial

[*Continued on page* 460.]

BACK TO PULPIT
What Food Did for a Clergyman

A minister of Elizabethtown tells how Grape-Nuts food brought him back to his pulpit: "Some 5 years ago I had an attack of what seemed to be La Grippe which left me in a complete state of collapse and I suffered for some time with nervous prostration. My appetite failed, I lost flesh till I was a mere skeleton, life was a burden to me, I lost interest in everything and almost in everybody save my precious wife.

"Then on the recommendation of some friends I began to use Grape-Nuts food. At that time I was a miserable skeleton, without appetite and hardly able to walk across the room; had ugly dreams at night, no disposition to entertain or be entertained and began to shun society.

"I finally gave up the regular ministry, indeed I could not collect my thoughts on any subject, and became almost a hermit. After I had been using the Grape-Nuts food for a short time I discovered that I was taking on new life and my appetite began to improve; I began to sleep better and my weight increased steadily; I had lost some 50 pounds but under the new food regime I have regained almost my former weight and have greatly improved in every way.

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SOUTH DAKOTA.

[*Continued from page* 458.]

stone chapel, known as Trinity, which is meant for the use of both schools and stands about midway between them.

"I found the grounds and the outside of the building very neat and attractive in appearance. The inside, from garret to cellar, in storerooms, in dormitories, in schoolroom, in sitting-rooms, in dining-room, kitchen and cellar, was all clean and sweet with a remarkable absence of that peculiar odor which some people think is a necessary feature of an Indian boarding school. My experience is that personal cleanliness and such odor are incompatible—the presence of the first assures the absence of the second. There was a happy absence in the schoolroom, and generally, of the excessive bashfulness, sometimes running almost to sullenness, which marks many Indian school children. The answers that the children gave to my questions regarding the Church and the Catechism were most satisfactory. Of course the industrial work of the school claimed, and had, a good deal of my attention, and I came away a great deal of an admirer of, and at least a beginner in, the arts of cutting out garments, embroidery, not to speak of bread-making and cooking. In mind I travelled from St. Mary's to its companion Indian boarding school, St. Elizabeth's, distant to the northeast six days by wagon travel, where again and again I have seen such cheering scenes as claimed my attention at St. Mary's. As I have often said before, these Indian boarding schools are situated in the wilderness, many miles from towns and stores and railroads, and are conducted, of course, under many inevitable hindrances, delays, and annoyances; but those in charge of them have shown all faith and fortitude and readiness to suit themselves to the situation. The praise of such persons is not of them but of God.

"St. Mary's Boarding School is a part of the great Rosebud mission which is under the general supervision of the Rev. A. B. Clark who, for nearly eighteen years has travelled by wagon from station to station, eighteen in number, scattered over a distance of eighty miles from east to west, and sixty miles from north to south. Having made quite a long trip with him last fall among some of his stations, I was obliged on this visit to limit myself to the agency and Trinity chapel. The Sunday morning scene there was not soon to be forgotten. The church itself was built out of funds left by Mrs. Elizabeth M. Graff, a member of the Indian Hope of Philadelphia; but the windows and church furniture, which are marked by a beauty and appropriateness which would be creditable in any of our city churches, were largely gifts which the residents of the Reservation have been moved by the Rev. Mr. Clark to give in memory of their beloved dead. Assembled there, neatly dressed, quiet and well-behaved, were nearly two hundred Indian boarding school children, and back of them their parents and friends. A class of fourteen was confirmed, and the chancel rail was again and again approached by a large number of communicants.

"The brilliant colored light from the many stained glass windows, the dark visages and jet black hair of the many Indians, five or six catechists in their long black cassocks, the pure white cottas of the vested choir composed of St. Mary's girls, not to speak of an Indian deacon, the Rev. Mr. Clark, and the Bishop in their appropriate vestments, made a scen a striking contrast as one could well imagine to the wild, boisterous life which marked the Rosebud or Spotted Tail Indians when I first travelled among them, and the Rev. N. J. Cleveland first began work among them, a little more than thirty-three years ago.

"The battle between good and evil is still raging among these Indians, not only in the communities generally, but in individual hearts, in Scripture phrase, 'The flesh lusteth against the spirit as well as the spirit against the flesh.' Problems almost apalling press for solution; but no one can live close to the people as the missionaries do and see and feel the movement of their hearts, without a very firm and grateful conviction that the great Captain of our Salvation is leading many of them as His sons to present as well as to future glory."

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TO SAY each morning, "I must have things weariful, painful, to bear to-day, and they shall all be offered up beforehand as my heart's sacrifice; they shall be, not fought against, but received calmly and as welcome, for His sake who suffers them to come," gives a dignity, a purpose, nay, a very joy to what otherwise is all cheerless annoyance.—*H. L. Sidney Lear.*

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